¶ The Chri
sten rule or state of all
the worlde from the
hyghest to the lowest: and how
euery man shulde lyue
to please God
in hys cal-
lynge.

☞ Item, the Christian state of
matrimony: and how ma
and wife shulde kepe
house together
without.

¶ Item, the maner of sayenge grace
after the holy scryptures.

1. Cor. vii.

☞ Let every one abyde in the calling
wherin he is called.

By Wyles Coverdale

1547.

BRITISH MUSEUM

FOr asmuche as all persones cā not haue leyser to reade many bokes; nor yet get all suche as be necessary for thē (so me for lacke not beyng able to bye thē, and same that cā not get them for theyr mony) I haue here gathered toge ther out of ỹ most famous authors of our Englishe tōge, the whole office and dewtye of euery Christē man. And spe cially & aboue all thinges is here at lar ge declared the dutye of subiectes to warde theyr princes, & of maried wiues toward their husbandes. And truly ne uer was it more nede to be taught this now. For neuer had any prince so much nede of harty obedict subiectes whych wolde geue theyr goodes & aduentures theyr lyues in hys most iust quarelle a gainst his enemies, thā haue our moost dreade louereyne lord kyng Henry the eyght. Here in shal you lerne your duty towardes hys grace, and to gyue your aydes vnto hys grace, not as cōpelled ther vnto, but wyth a fre harte. Consi dering that his graces welth is all our welfares. Pray therfore vnto the lord that he wyll graunte hym victory ouer

hys enemies. And ye wyues, al though thys lytle boke hath long contynued amonge you (called the Christen state of matrimony (yet are you neuer the better but contynue styll in your dysobedience to the displeasure of god and your husbandes greate dysquietnesse. The husband that hath bene a broode (eyther a boughte hys marchaundise or at hys worke (whan he commeth home wolde gladly be made of and cherysshed of his wyfe, whome he so hartely loueth, & thē shal she neytheer geue hym a good countenaunce, nor let any thyng before hym that myght comforte him, the one sytting so strangely and so farre from the other, as though they had neuer one leane the other, more lyke straunges than frindes, yea more lyke enemies thā mā and wife. Therfore reade not this boke only, but marke what is therin writtē and shut it vp in your hartes & occupie it whan nede shall requyre. For blessed are they that heareth or readethe anye thyng that pertayneth to theyr lyues amendement and do therafter The grace of our Lorde Jesus Christ be with al the that loue the lord vnfaynedly. Amen.

The fyrst Chapter

Of the office & dutye of subiec-
tes, and how they shulde lyue to-
warde theyr Prynces.

LEt euery soule submyt hym selfe vnto the auctorite of the hyer powers. There is no power but of God the powers that be are ordeyned of God. Who so euer therfore resysteth the power resysteth the ordynaunce of God. They that resyste, shall receyue them selfe dampnatiō. For rulers are not to be feared for good workes, but for euyll. Wylte thou be without feare of the power? Do well: so shalt thou be praysed of the same. For he is the minister of god, for thy welth. But yf thou do euyll, than feare. For he beareth not a swerd for nought. For he is the minister of God, to take vengeaunce of the that do euyl. Wherfore ye must nedes obey, not for feare of vengeaunce onely: but also because of conscience. Euen for this cause paye ye tribute. For they are goddes ministers, seruin-

ge for the same purpose.

Gyue to euery man therfore hys due=tye: trybute to whom trybute belōgeth. Custom to whom custō is due: feare to whom feare belongeth. Honour to whō honour pertayneth. Owe nothynge to any mā: but to loue one another. For he that loueth another fulfylleth the law. For these commaundementes. Thou shalt not cōmitte aduoutry. Thou shalt not kyll. Thou shalte not steale. Thou shalte not beare false wytnesse. Thou shalt not desyre, and so forth yf there be any other commaundement, are all cō=prehended in thys sayenge. Loue thyne neyghbour as thy selfe. Loue hurteth not hys neyghbour, therfore is loue the fulfyllyng of the law.

As a father ouer hys chyldre is bo=the Lorde and iudge, forbyddyng that one brother auenge hym selfe on a no=ther, but (yf any cause of strife be betwe ne them) wyl haue it brought vnto him selfe or his assignes, to be iudged & cor=rected, so god forbydeth all mē to auen=ge thē selues, & taketh the auctorite and office of auēgyng vnto hym selfe sayēg Mine is vengeaūce & I wyll reward. Deu. xxxii. Which text paul alegeth Ro xii. For it is impossyble that a man shulde be a ryghteous, an egall, or an in dyfferente iudge, in hys owne cause,

lustes,

luftes, and appytytes soo blynde vs. Woze ouer when thou auengeste thy selfe thou makeste not peace, but stirrest vp moze debate.

God therfoze hath giuen lawes vnto all nacyons and in all landes hathe put kynges gouernours and rulers in hys owne stede, to rule the worlde thorowe them. And hath commaunded all cauſes to be brought before them, as thou readeſt. Exodi. xxii. In all cauſes (ſaythe he) of iniury oz wrongе, whether it be oxe, aſſe, ſheepe, oz veſture, oz any loſte thynge whyche an other chalengeth, let the cauſe of bothe partyes be brought vnto the Goddes, whome the goddes cõdẽpne the ſame ſhal paye double vnto hys neyghboure. Marke, the iudges are called goddes in ỹ ſcriptures becauſe they are in Gods rowme and execute the commaundementes of God. And in an other place of the ſayd Chapter Moſes chargeth ſaynge: Se that thou rayle not on the goddes, neyther ſpeake euyl of the ruler of thy people. Who ſo euer therfoze reſiſteth thẽ reſyſteth God (foz they are in the rowme of God) and they that reſiſteth ſhal receyue theyr dampnation.

Judges are called Goddes.

Such obedience vnto father and mother, mayſter, huſbãde, emperoure, kinge, lozdes, and rulers requyzeth God of

all nacions, yea of the very turkes and
infideles. The bleſſynge and reward
Bleſſinge of them that kepe the, is the lyfe of this
worlde as thou readeſt Leuiticum. xviii.
kepe my ordinaunces and lawes, whyche yf a man kepe he ſhall lyue, therin.
Whych texte Paul reherſeth. Roma. x
x youyng therby that the ryghteouſnes
of the lawe is but worldly, and the reward therof is the lyfe of thys worlde.
Curſe. And the curſe of the that breaketh the
is the loſſe of thys lyfe: as thou ſeeſt by
the punyſhment appoynted for them.

And who ſoeuer kepeth the law (whether it be for feare, for vayne glory, or
God rewardeth al obedience though no man elles doo. profyte) though no man rewarde hym,
yet ſhall god bleſſe hym abundauntly ſende hym worldly proſperite, as thou
readeſt Deuteronomion. xxviii. What
good bleſſynges accompanye the kepinge of the law, and as we ſe the Turkes
farre exceade vs Chriſten men in worldly proſperite for theyr iuſte keppynge of
God auengeth all diſobedience though no man elis doo. theyr tempozall lawes. Likewyſe thoughe no man puniſhe the breakers of the
law yet ſhall God ſende his curſes vpon
them tyll they be vterlye brought to
nought, as thou readeſt mooſt terreblye
euen in the layde place.

Neyther may the inferiour perſon auenge hym ſelfe vpon the ſuperiour, or violētly reſyſt him, for whatſoeuer wron-

ge

ge it be. If he do he is condẽpned in the dede doyng: in asmuch as he taketh vpon hym that whych belongeth to god only, whych sayth vengeaunce is myne and I wyll rewarde. Deute. xxxii. And Chryste sayth Math. xxvi. All they that take the swerde shall perysshe wyth the swerde. Takest thou a swerde to auenge thy selfe: so gyuest thou no rowme vnto god to auẽge the, but robbest him of hys mooste hye honoure, in that thou wylt not let hym be iudge ouer the. Vengeaunce is goddes.

Yf any mã might haue auenged hym selfe vpõ hys superiour, that might Dauid moste righteously haue done vpõ kinge Saul which so wrongfully persecuted Dauid, euen for none other cause, then that God had anoynted hym kinge and promised hym the kingdom. Yet whẽ god had delyuered Saul in to the handes of Dauid, that he myght haue done what he wold wyth hym, as thou seest in the fyrst boke of kinges .xxiiii. chapter, how Saul came in to the caue where Dauid was. And Dauid came to him secretly & cut of a pece of his gar mẽt. And as sone as he had done it hys herte smote hym because he had wne so much vnto hys lord. And whẽ hys men coraged him to sle him he ãswered, the lord forbyd it me, that I shuld laye myne hãde on him. Neyther suffred he hys Dauid.

men to hurte hym. When Saule was gone out Dauid folowed & shewed him the pece of hys garment and sayd: why beleueste thou the wordes of men that say, Dauid goth aboute to do the harme: perceyue & se that there is neyther euyll nor wickednesse in my hande, and that I haue not trespassed against the, and yet thou layest awayte for my lyfe God iudge betwene the and me & auēge me of the, but myne hande be not vpon the as the olde Prouerbe sayethe (sayth Dauid) out of the wycked shall wyckednes procede, but myne hande be not vpon the meanyng that God euer punyshed one wycked by another And agayn (sayd Dauid) God be iudge, and iudge betwene the and me, and beholde and pleat my cause, and gyue me iudgement or ryght of the.

God destroyeth one wycked by another.

And in the, xxvi. chaptre of the same boke, whē Saule persecuted Dauid agayne, Dauid came to Saul by night, as he slepte, and al his mē, and toke away hys spere, & a cuppe of water frō his heed. Then sayde Abisay Dauids seruaūt, God hath delyuered the thyne enemye in to thyne hande this daye, let me now therfore nayle him to the groūde with my spere, & gyue hym but euen one strype and no more. Dauid forbad hym saiēg, kyll him not: For who (said he)

God prouideth a meanes to

he) shall laye handes on the lordes annoynted and be not gyltye? The Lorde lyueth or by the Lordes lyfe(sayd he)he dyeth not excepte the Lord smyte hym, or that his day become to dye,or els go to batell,and there perysshe.

Why dyd not Dauid slee Saul, seinge he was so wycked,not in persecutinge Dauid onely, but in disobeienge goddes cõmaundementes, & in that he had slayne .lxxxv. of Goddes preistes wrõgfully? Merely for it was not lawfull. For yf he had done it,he must haue synned agaynst god. For god hath made the kyng in euery realme iudge ouer al,& ouer him is there no iudge. He that iudgeth the kyng iudgeth God, and he that layeth handes on the kyng,layeth hande on God, & he that resysteth the kynge, resisteth god, & dampneth goddes law and ordinaũces. If the subiectes synne, they must be brought to the kynges iudgement. Yf the kynge syn, he must be reserued vnto the iudgemẽte,wrathe and vengeaũce of God. And as it is to resyste the kynge, so is it to resyst his officer whyche is set or sente to execute the kinges commaundemẽt.

And in the fyrst chapitre of the secõde boke of kynges. Dauid commaunded the yonge man to be slayne,whych brought vnto him the crowne and bracelet

to take the euyll out of ỹ way whã they haue fulfylled their wickednes.

Why Dauid sewe not Saul The kyng is in the rowme of God in this worlde

The kyng must be reserued vnto the vengeaunce of God.

celet of Saul, and layd to pleale Dauid withall, that he him selfe had slaine Saul. And in the fourth chapter of the same boke. Dauid commaunded those two to be slayne, whych brought vnto hym the heed of Isboleth Sauls son, by whose meanes yet the hole kyngdō returned vnto Dauid accordyng vnto the promyse of God.

And Luke.xiii. Whan they shewed Christ of the Galileās, whose blood Pilate myngled with theyr own sacrifice: he answered: suppose ye that these Galileās were synners aboue all other Galileans, because they suffered suche punyshment? I tell you nay, but except ye repente, ye shall lykewyse perysshe. Thus was tolde Christe (no doubt) of such an intēt as they axed him mat.xxii Whether it were lawful to gyue tribute vnto Cesar. For they thought that it was no syn to resyst an Heathē prince: as fewe of vs wold thinke (yf we were vnder the Turke) that it were synne to ryse agaynst hym, and to rydde our selues from vnder hys dominion, so sore haue oure byshoppes robbed vs of the true doctrine of Christ. But Christ condempned theyr dedes, & also the secrete thoughtes of al other that cōsēted there vnto, sayeng: except ye repent ye shal lykewyse perysshe. As who shulde saye,

It is not lawfull for a christen subiecte to resiste hys prynce, thoughe he be an Heathen man.

I

I know that ye are within in your hertes, such as they were outward in their deades, and are vnder the same damp-dation: excepte therfore ye repente betymes, ye shall breake out at the last into lyke deades, and lykewyse perysshe, as it came afterwarde to passe.

Hereby seest thou that the kyng is in thys worlde wythout law, and may at hys lust do ryght or wrong, & shal gyue accomptes, to God onely.

Another cõclusiõ is this, that no person neyther any degree, may be exempte from hys ordynaunce of God. Neyther can the profession of Monkes and freres, or any thyng that the Bysshoppe of Rome can laye for them selues, except them from the swerd of the Emperour or kinges, yf they breake the lawes For it is wrytten, let every soule submitte hym selfe vnto the auctorite of the hyer powers. Here is no man excepte, but all soules must obeye. The hyer powers ar the temporal kynges and princes, vnto whome God hath geuen the swerde to punysshe who so euer synneth God hath not gyuen them swerdes to punysshe one and to let another go free and to synne vnpunysshed. Wore ouer wyth what face durste the spiritualtye whych ought to be the lyght and an example of good lyuynge vnto all other, The kynge hathe no power but to his dãpnacyõ to preuylege.

delyte

leage the spiritualtye to sinne vnpunyshed.

desyre to synne vnpunished or to be excepted from tribute, tolle, or custome, that they wolde not beare payne wyth theyr brethern, vnto the mayntenaunce of kynges and officers ordayned of God to punishe synne. There is no power but of God (by power vnderstãde the auctorite of kynges & princes) The powers that be, are ordayned of God Who soeuer therfore resisteth god: yea though he be Byshoppe, monke or frere. They that resiste shall receyue vnto them selues dãpnatiõ Why? for gods worde is agaynst thẽm. whych wyll haue all mẽ vnder the power of the temporall swerde. For rulers are not to be feared for good workes, but for euyll. Hereby seest thou that they that resyst the powers or seke to be exempte from theyr auctorite haue euyll cõsciences, & seke lybertie to synne vnpunyshed, & to be fre from bearyng payne wyth theyr brethern. Wylt þ be without feare of the power: So do well and thou shalte haue laude of the same (that is to saye, of the ruler) With good lyuyng ought the spiritualtye to rydde thẽ selues frõ feare of the temporall swerde, and not with craft and with blyndyng the kynges, and bryngynge the vengeaunce of God vpon them, and purchasing lycẽce to synne vnpunyshed.

For

For he is the minister of god for thy welth, to defende the from a thousande inconuenietes, from thenes murderers, and them that wolde defyle thy wyfe, thy doughter, and take frō the all that thou hast. Yea lyke and all, yf thou dyd resyste. Further more, though he be the greatest tyraūte in the worlde, yet is he vnto the a great benefyte of God, and a thyng wherfore thou oughtest to thāke God hyly e. For it is better to haue somwhat thā to be cleane stripte out of all together: it is better to paye the tenthe than to lose all. It is better to suffre one tyraunte than many, & to suffer wrong of one thā of euery man. Yea & it is better to haue a tyraunte vnto thy kynge than a shaddowe. For a passiue kynge doth nought him selfe, but suffre other to do wyth him what they wyl, & to leade him whether they lyst. And a tiraunte, though he do wrouge vnto the good, yet he punysheth the euyll & maketh all men obey, neyther suffereth any man to polle, but hym selfe onely. A kynge that is softe as sylke and effeminate, that is to say, turned vnto the nature of a woman, what with his owne lustes, whych are as the longynge of a woman with chylde, so that he can not resyste them, and what wyth the wyll tyrannye of them that euer rule hym, shall

A kynge is a great benefyte though he be neuer so euyl

shall be muche more greuous vnto the realme than a right tyraũte. Reade the cronicles and thou shalt fynde it euer so

Princes are ordeyned to punishe euyll doers.

But and yf thou do euyl, than feare, for he beareth not a swerde for nought. For he is the minister of God, to take vengeaunce on them that do euyll. Yf the office of princes, geuẽ them by God be to take vengeaunce of euyll doers: than by thys texte and Goddes word, are all princes dampned, euen as many as geue libertie or lycence vnto the spiritualtie to synne vnpunyshed. And not only to synne vnpunyshed them selues: but also to open sentuaries, priuileged places, churchyardes, sayntuaries holde: yea & yf they come to shorte vnto all these, yet to set forth a neckeuerse, to saue all maner trespassers from the feare of the swerde of the vengeaunce of God put in the handes of princes to be vengeaunce on all suche.

The dãpnation of princes.

Sentuaries.

Neckeuers.

God requyreth the law to be kept of all mẽ, let them kepe it for what soeuer purpose they wyll, Wyll they not kepe the lawe: so vouchsaueth he not that they enioye thys temporall lyfe. Nowe are there thre natures of mẽ, one all together beastly, whych in no wyse receiue the lawe in their hartes, but ryse against princes & rulers, whẽ so euer they ar able to make their partie good. These are signified by them that worshyp-

Thre natures.

ped the golden calfe. For Moses brake the tables of ther lawe yer he came at thē. The seconde are not so beastlye but receyue the lawe, and vnto thē the lawe commeth, but they loke not Moyses in the face. For his countenaunce is to bryghte for thē, that is, they vnderstā de not that the lawe is spirituall, and requyreth the herte. They loke on the pleasure, profite, and promocyō that so loweth the keppynge of the lawe, and in respecte of the rewarde kepe they the lawe outwardly with workes, but not in the herte. For yf they myght obtayne lyke honour, glory, promocion, and dignite, and also anoyde all inconuenientes, yf they broke the lawe, so wolde they also breake the lawe and folowe theyr lustes.

The thyrde are spirituall and loke Moyses in the open face and are (as Paule sayth the secōd to the Romains) a lawe vnto them selues, and haue the law wryten in theyr hertes by the spirite of God. These neade neyther of kynge nor officers to dryue them, neyther that any mā proffer thē any rewarde for to kepe ꝑ lawe, for they do it naturally

The fyrste worke for feare of the sworde onely. The second for rewarde. The thyrde worke for loue freely. They loke on the exedinge mercy, loue, and kynd-

nes whiche God hathe shewed them in Christe, and therfore loue agayne and worke frely. Heuen they take of the gyfte of God thorow Christes deseruynge and hope without all maner doubtyng that God according to his promyse wil in this worlde also defende them/and do all thinge for them of his goodnes and for Christes sake/ aud not for any goodnes that is in them. They consente vnto the lawe that is holy and iuste & that al mē ought to do whatsoeuer god commaundeth for none other cause but because god commaundeth it. And theyr great sorowe is because that there is no strēgth in theyr mēbres to do that whiche theyr herte lusteth to do/& is a thurste to do.

Heuen cometh by Christ

A Christē man seketh nomore but Goddes wyll.

These of the last sorte kepe the lawe of theyr owne accorde and that in tyeyr herte & haue professed perpetual warre agaynste the lustes and appetytes of ẏ flesche, tyll they be vtterly subdued: yet not thorowe theyr owne strength/but knowinge and knowleginge theyr wekenes/ crye euer for strength to. God which hath promysed assistēce vnto all that call vpon hym. These folow God & are led of his spirite. The other two are led of lustes and appetytes

Lustes.

Lustes and appetytes are dyuers and many, and that in one man: yea and one

luste.

luste contrarye to an other and the gre
test lust carieth a mā all together away
with him. We are also chaunged from
one lust vnto another. Otherwise are
we dysposed when we are chyldrē other
wyse when we are yong men and other
wyse when we are olde otherwyse ouer
euen/and otherwyse in the mornynge,
yea cōtymes altered. vi. tymes in an hou
re. How fortuneth al thys? Because ẏ
the will of man foloweth the witte and
is subiecte vnto the wyll/and as the wit
te erreth so doth the will and as the wit
te is in captyuyte/so is the will neyther
is it possible that the will shulde be fre
where the witte is in bondage.

Fre wyll

That thou maiste perceyue aud feale
the thinge in thyne herte, and not be a
vayne sophister disputynge aboute wor
des without perceyuinge marke this.
The rote of all euyll/the greatest damp
nacyon and moste terryble wrathe and
vengeaunce of God that we are in/is
naturall blyndnes. We are all out of
the ryght waye/ euery man his way-
es. One iudgeth this beste/another that
to be beste. Nowe is, worldlye witte
no thinge elles but crafte/ and soteltye
to obtayne that whiche we iudge fal
sely to be best, As I erre in my wytte so
erre I in my will. When I iudge that
to be euyll, which in dede is good/then
hate

Worldly wytte.

The will is bond e led.

hate I that whiche is good. And when I suppose that good whiche is euyll in dede, then loue I euyll. As yf I he perswaded and borne in hande that my moste frende is myne enemye, than hate I my beste frende: & yf I be brought in beleue that my moste enemye is my frende, then loue I my moste enemye. Nowe when we saye, euery man hathe his fre will, to do what him lusteth. I saye verely that men doo what they lust Not withstondinge to folowe lustes ys not fredome, but captiuite and bōdages. If God opē any mannes wittes to make him feale in his herte, that lustes and appetites are dampnable, and geue him powre to hate and resyste then, then is he fre euen with the fredome wher with Christ maketh fre, & hathe powre to do the will of God.

Fredome

All is synne that sprengeth not of the spirite of God, and all that is not done in the lyghte of Goddes worde.

Thou mayst her by perceyue that all that is done in the worlde (before the spirite of God come & geueth vs light) is dānable synne, & the more glorious the more damnable: so that that whiche the worlde counteth most glorious is more damnable in the sight of God thē that whiche the whore, ꝑ theke & the morther do. With blinde reasōs of worldly wisdō maist thou chaūge the myndes of youth & make thē geue them selues to what thou wylte eyther for feare, for prayse,

prayse or for profyte: and yet doest but chaunge them frō one vyce to a nother As the persuasions of her frēdes made Lucrece chast, Lucrece beleued yf she were a good huswyfe and chast, that she shulde be most glorious, & that all the worlde wolde geue her honoure, & prayse her. She sought her owne glory in her chastite and not Gods. When she had lost her chastite, then counted she her selfe moste abhominable in the syghte of all mē, and for very payne and thought which she had, not that she had dysplea sed god, but that she had lost her honour slewe her selfe. Loke how great her payne & sorowe was for the losse of her chastite, so great was her glory and reioysinge therin, and so moche dyspysed she thē that were otherwyse: & petid thē not. Which pryde God more abhorreth thē the whoredome of any whore. Of lyke pryde are all the morall vertues of Aristotell, Plato, and Socrates & all the doctryne of the Philosophers the very Goddes of our scole men.

So do our spiritualte in all theyr workes.

In lyke maner is it for the most parte of our most holy religyō. For they of lyke imaginaciō do thinges which they of Bedlē may se, that they are but madnes. They loke on the myracles whiche God dyd by the sayntes to moue the vnbeleuynge vnto the faythe, and to co[illegible]yr

Trewe myracles are wrought to cō=

firme the preachynge & not the godheed of the preacher.

me the trouthe of his promises in Christe, wherby all that beleue are made saintes: as thou seest in the last chapytre of Mark. They preached (saythe he) euery where, the lorde working with thē and confirmynge theyr preachinge with myracles that folowed. And in the fourth of the actes, the disciples prayed that God wold stretch forth his hādes to do miracles and wonders in the name of Jesus. And Paule i. Corinth. xiiii. saith that the myracles of speaking with diuers tonges is but a signe for vnbeleuers, and not for thē that beleue. These myracles turne they vnto another purpose sayenge in theyr blynde hertes

Our ypocrytes are blynd

Se what myracles God hathe shewed forthis sainte, he must be verely great with God. And at ones turne thē selues frō Goddes worde, and put theyr trust and confidēce in the saynte and his merites, and make an aduocate or rather a God of the saynt, & of theyr blind imaginaciō make a testamente or bonde betwene the saynt and them, the testamēt of Christes blode cleane forgottē, they loke on the sayntes garmentes & lyues or rather lyes which mē lye on the saintes: & this wise ymagen in their hertes sayenge the saynt for wering soch agarmente and for soch deades is become so glorious in heuē If I doo lykewyse, so

shall I be also. They se not the fayth & trust which the saintes had in Christ. neyther the worde of god which the saintes preached, neyther the entente of the saintes. How that the saintes dyd soch thinges to tame theyr bodies, and to be an ensample to the world, and to teach that soch thinges are to be despised whi che the worlde moost wōdreth at, & magnifieth. They se not also that some landes are so whote that a mā can neyther drinke wyne nor eate flesshe therin, neyther cōsyder they complexiō of the saintes, and a thousande lyke thinges se they not. So whē they haue killed their bodyes and brought them in that case, that scarce with any restauratyue they cā recouer theyr health agayne, yet had they leuer dye thē to eate flesshe, whyfor they thinke, I haue nowe this. xx. xxx. or. xl. yeres eatē no flesshe & haue obteyned I doubte not by this tyme as hye a rowme as the best of thē: should I now loose that? May I had leuer dye & as Lucrecia had leuer haue bē slayne (yf he had not bē to strōg for her) thē to haue lost her glorie, euen so had these. They ascribe heuē vnto theyr imaginaciōs & madde inuēcions, and receyue it not of the lyberalyte of God, by the merytes and deserupnges of Christe.

He nowe that is renewed in Christe, The spirituall man

kepeth the lawe without any lawe wryten, or compulsion of any ruler or officer, saue by the ledinge of the spirite onely: but the naturall man is entysed & moued to kepe the lawe carnally, with carnall reasons and worldly perswasions, as for glorie, honour, ryches, & dignite. But the last remede of all whē all other fayle, is feare. Beate one and the rest will abstayne for feare, as Moses euer putteth in remembraunce sayenge: kyll, stone, burne. So shalt thou put euyll from the, and all Israell shall heare and feare and shall nomore do so. If feare helpe not, then will God that they be taken out of this lyfe.

The naturall man.

Feare is the last remedy.

Kynges were ordayned then, as I before sayde, and thy swerdes put in theyr hādes to take vengeaunce of euil doers, that other myght feare, and were not ordayned to fyghte one agaynste another, or to ryse agaynste the Emperoure to defende the false auctoryte of the Byshoppe of Rome that very Antechriste. Byshoppes they onely can mynystre the temporall swerd, theyr office the preachinge of goddes worde layde aparte, whiche they will nother do nor suffre any man to do, but sle with the tēporall swerde (which they haue goten out of the hande of all princes) thē that wolde. The preachinge of Goddes worde is

Kynges defende the false auctorite of the Bishoppe of Rome their office punisshinge of sinne laid a part.

Bisshoppes mynistre the Kynges dutie

de is hatefull and contrarie vnto them why? For it is impossible to preache Christ excepte thou preache agaynst Antechryste. that is to saye, them whyche with theyr false doctryne & violence of swerde enforce to quēche the trew doctrine of Christe. And as thou canste heale no dysease excepte thou begynne at the rote: euē so canst ẏ preache against no myschefe excepte thou begynne at the Byshoppes. Kynges they are but shadowes, vayne names, and thinges ydele, hauynge no thynge to do in the world, but when our holy father neadeth theyr helpe.

theyr owne layde a parte: yea they persecute theyr owne office

Kynges doo but wayte on the Bisshoppe of romes pleasure

The Byshop of Rome cōtrarye vnto all conscience & agaynst all the doctrine of Christe, whiche sayth my kyngdome is not of this worlde. Johan. xviii. hath vsurped the ryght of ẏ Emperour. And by polycy of the byshops of Almany, & with corruptinge the electours or chosers of the emperour with money, bringeth to passe that such a one is euer chosen Emperour that is not able to make his partie good with the Byshoppe of Rome. To stoppe ẏ Emperour that he come not at Rome, he bringeth the frēche King vp to Milayne, & on the other syde bringeth he the veneciās. If the venecians come to nye, the Byshoppes of Fraunce must bringe in the frenche kin

The iugling of the Bisshoppe of Rome.

Bishoppes of almayne.

Mylayne

Bishoppes of Fraunce.

A cappe of mayntenaunce

Most cristē kinge

Defēder of the bishoppes of Romes fayth

The eldest sone of the holy seate,

Blasinge of armes

The englyshe Bishops.

The fallshed of the Bishoppes

ge. And the Hocheners are called & sent for to come & socour. And for theyr laboure he geueth to some a rose, to another a cappe of mayntenaunce. One is called most christen kynge, a nother defender of the faythe, a nother the eldest sone of the most holy seate. He blaseth also the armes of other, and putteth in the holy crosse, the crowne of thorne or the nayles, & so forth. If the frēche king go to hye, and crepe vp other to Bononye or Napels: then must our englyshe Byshoppes bynge in our kynge. The crafte of the Bishoppes is to entytle one kynge with an others realme. He is called Kinge of Dēmarke, and of Englande, he King of England and of fraūce. Then to bynde the lordes & the commones, the kinge must calēge his right. Then muste the lande be tared and euery man paye, and the treasure borne out of the realme, and the lande beggerde. Howe many a thousand mēs lyues hathe it cost? And how many an hōdred thousande poundes hathe it caried out of the realme in our remembraūce? Beholde howe abhominable an example of gatheringe was there? Such verely as neuer tyraunte syns the worlde began dyd, yea such as was neuer before herde or thought on neyther amōge Iewes, Saracens, Turkes or hethē syns

Da cruel & an ebhominable enlample of tirāny

Judgethē by theyr

God

God created the sonne to shyne: that a beast shuld breake vp in the temple of God, that is to saye, in to the herte and consciences of men, and compell them to swere euery mā what he was worth to lēde that shulde neuer be payde agayne. Howe many thousandes forswore them selues? Howe many thousandes sette them selues aboue theyr abylytie, partly for feare lest they shulde be forsworne: partly to saue their credence? Whē the Bishoppe of Rome hath his purpose then is peace made, no mā woteth howe, and our most enemye is our most frende.

deades sayth Christ.

Nowe because the Emperour is able to obtayne his right, frenche, englyshe, venecians, & all must vpon him. O great whore of Babylō, howe abuseth she the princes of the world, howe dronke, hath she made thē with her wyne? Howe shamefull lycences doth she geue thē to vse nycromancie, to holde whores, to deuorse thē selues, to breake the faith and promises that one maketh with an other: that the confessours shall deliuer vnto the kinge the confession of whome he will, & despenceth with them euē of the very lawe of God, whiche Christe him selfe can not do.

The hore of Babylon.

Cōfessiō.

Christe saith vnto Peter, put vp they swerde in to his sherthe. For all that laye

Ma. xxvi

hande

hāde vpon the swerd/shall perishe with the swerde/that is/who so euer wout the cōmaundement of ẏ temporall officer towhome god hathe geuen the swerde/layeth hande on the swerde to take vēgeaunce/the same deserueth dethe in the dede doynge. God dyd not put peter onely vnder that temporall swerde/but also Christ hym selfe. As it appereth in the fourth chapytre to ẏ Galathyens. ⁊ Christ shith Mat, iii. Thus becometh it vs to fulfyll al ryghtwysenes that is to saye/all ordinaunces of/God. If the heed be then vnder the tēporall swerde how can the mēbres be excepted If Petersynned in defendynge Christe against the temporall swerde whose auct orite ⁊ mynisters the Byshoppes thē abused agaynste Christe as ours do nowe, Who can excuse our prelates of synne which wyll obeye no man/neyther kinge nor Emperour. Yea who cā excuse. him selfe from synn eyther kinges ẏ geue eyther the Bishopps ẏ receyne, suche exēpcyons contrary to Goddes ordinaunces and Chrihes doctryne.

Not Peter only but christ also was vnder the tēporall swerde.

The Kinges sinne in geuinge exempciōs, and the prelates in receyuinge them.

And math. xvii. bothe Christe and also Peter paye tribute where the meaning of Christes questyon vnto Peter is. yf prynces take trybute of straungers onely and not of theyr chyldren then verely ought I to be fre which am the sone of

God

God whose seruauntes and mynystres they are and of whome they haue theyr auctoryte Yet because they neyther knewe that neyther Christ came to vse that aucthorite/but to be our seruaunte and to bere/ our burthen and to obeye all ordinaunces/bothe in righte and wronge for our sakes/ and to teache vs therfore sayd he to saint Peter. Paye for the and me leste we offende them/ More ouer thoughe that Christe and Peter (because they were poore/ myght haue escaped/ yet wolde be not for feare of offendinge other) and hurtynge theyr consciences. For he myghte, well haue geuen occasion vnto the tribute gatherers to haue iudged amisse bothe of him and his doctryne:yea and the Jewes myghte happely haue ben offended therby/ and haue thought that it had not be laufull for thē to haue payde tribute vnto hethen prynces ād ydolaters seynge ẏ he so great a Prophete payd not. Yea ād what other thinge causeth the laye so lycle to regarde their princes as that they se them both dyspysed and dysobeyed of that spiritualte? But our prelates whiche care for none offendinge of conscyences ⁊ lesse for Goddes ordinaunces/will paye nought:but when princes must fighte in our most holy fathers quarell and agaynst Christ Thē are.

When the spiritualite payeth tribute

are they ẏ fyrste. There also is none to pore that the hath not sōwhat to gyue.

Shamelesse iugulers.

Warke here howe paste all shame our scol doctours are as rochester is in his boke agaynste Marten. Luther which of this texte of Mathew dyspute ẏ Peter because he payde trybute, is greater then the other Apostles and hath more auctorite and powre thā they and was hed vnto them al contrary vnto so many cleare textes where Christe rebuketh them saenge that is an hethenyshe thinge that one shulde clyme aboue an other or desyre to be greatter. To be greatter in the kingdome of heuen is to be a seruaunte; he that moste humbleth him selfe and becomethe a seruaunte vnto other, after the ensample of Christe I meane and his apostles and not of the Bysshophe of Rome and his Apostles our Prestes and Byshops the same is greatest in that kyngdome If Peter in payenge trybute became greatest how cometh it that they wyll paye none at all? But to paye trybute is asygne of subieccyon verely, and the cause why Christ payed was because he had an housholo and for the same cause payed Peter also For he had an house a shyppe and nettes as thou redest in the gospell. But let vs go to. Pause agayne.

Wherfore ye must nedes obeye not

for

for feare of vengeaunce onely: but also because of conscyence. That is though thou be so myghty as now many yeres our Bysshoppe of Rome and Prelates euery where are that thou nedest not to obeye the temporall swerde for feare of vengaunce yet must thou obeye because of conscyence. Fyrste because of thyne owne conscyence. For thoughe thou be able to resyste (yet shalte, thou neuer haue a good cõscience as longe as Gods word) lawe/and ordynaunce are agaynste the Secõdarely for thy neyghbours conscyence. For thoughe thorowe craft and violence thou myghtest escape and obtayne lybertie or pryuylege to be free from all maner duties / yet oughtest thõ neyther to sue or seke for any suche thinge (nyther yet admite or accepte yf it were profered lest thy fredome make thy weake brother to grudge and rebel in that he seth the go emptie and he him selfe more lade) thy parte also layde on his shulders Seest thou not yf a mã fauoure one cõne more thẽ another, or one seruaũte more thẽ a nother, how al the rest gruoge and how loue peace & vnyte is broken. What Christen loue is in ỹ to thy neyghbour warde whẽ ỹ cãst kynde in thyne herte to goo vp & doun emptie by him all daye long and se him overcharged, yea to fall vnder his bur

They make no conscience at any euyll doynge.

They care for theyr neybours as the wolfe doeth for the shepe.

The euyll ensample of the spiritualte tauseth the laye to beleue that they are not bound to obeye.

There is no christẽ loue in them.

then

then/and yet wylte not ones set to thy ne hande to helpe hym. What good cō science can there be amonge oure spiri tualte to gather so greate treasure toge ther and with ypocresye of theyr falsse lerninge to robbe almost euery man of house and landes and yet not therwith content but with all craft and wylenes to purchase so great lyberties and ex= empcions frō all maner bearinge with theyr bretherne/seekinge in Christe no thinge but lucre: I passe ouerwith sylē ce how they teach Princes in euery lan de to laye new exaccions and tyrannye on theyr subiectes moze & moze dayly, neyther for whate purpose they do it say I. God I trust shal shortly disclose theyr luggelynge and bringe theyr fal= shed to light and laye a medicine to thē to make theyr scabbes breake out. Ne= uertheleese this I saye that they haue robbed all realmes, not of Godes woz de only but also of all wealth and prof= perite, & haue driuē peace out of all lan des & withdrawne thē selues from all obedīēce to princes & haue separated thē selues from laye men, countinge thē vy ler then dogges, & haue set vp that gre= ate pyle the whore of Babilō. Antichri ste of Rome whome they call Bishoppe of Rome & haue conspired agaīst all cō mone wealthes & haue made thē a seue

What purpose euen to flater the Princes, that they maye abu se theyr auctorite to slee who so e= uer beleeueth in Christ & to mayn= tayne the

ral kingdom wherin it is lawful vnpu nyshed to worke all abhomination. In euery parishe haue they spyed, in euery greate mans house & in euery tauerne and Alehouse & thorow cōfessiōs know they all secretes so that no man maye o pen his mouth to rebuke what so euer they do but that he shalbe shortly made an heretik. In al councels is one of thē yea the most parte and these rulers of the councels are of them: But of theyr councell is no man.

Bishoppe of Rome.

Cōfession

Prelates know all mens secretes and no man theyrs.

Euē for this cause paye ye tribute that is to were for consciences sake, to thy neyboure & for the cause that foloweth For they are goddes ministers seruing for the same purpose. Because God wil so haue it we must obeye. We do not lo ue if we haue Christes spirite in vs, what is good profitable glorious & ho norable for vs neyther on our own wil but on godes wil onely. Gyue to euery mā therfore his dutye tribute to whō tribute belōgeth custōe to whome custo me is due feare to whome feare belon geth honoure to whōe honoure pertay neth

That thou myghtest feale the workin ge of the spirite of God in the and leste ẏ bewty of the dede shulde deceyue the and make the thynke that the lawe of God whiche is spirituall were content

and fulfylled wyth the outwarde & bodely deade it foloweth Owe nothynge to any mā: but to loue one another. For he ẏ loueth another fullfyleth the law For these cōmaundemētes: thou shalte not commytte adultery, thou shalte not kyll, thou shalt not stele, thou shalt not beare false wytnesse, thou shalt not desyre and so forth, yf there be any other commaundements are all comprehended or contayned in thys sayenge: loue thy neyghbour: therfore is loue the fulfyllyng of the law. Here hast thou sufficient against all the sophistres werke holy, and iustifiars in the worlde, whyche so magnifie theyr deades. The law is spirituall and requyrethe the harte, and is neuer fulfylled wyth the deades in the syghte of God Wyth the deade thou fulfillest the law before the world and lyuest therby, that is, thou enioyest thys presente lyfe and auoydeste the wrath and vengeaūce, the deth and punyshment whyche the lawe threteneth to them that breake it. But before God thou kepest the law yf thou loue onely Now what shal make vs loue? Verely that shal faith do. If thou beholde how much god loueth the in Christe, & from what vengeaūce he hath delyuered the for hys sake, & of what kyngdome he hath made the heyre, thē shalt ẏ se cause

Loue fulfylleth the law befor god and not the outward dede.

Agaynste worke mē

The dede fulfylleth the lawe before the worlde

Faith maketh a mā to loue.

ynough

ynough to loue thy very enemye wyth
out respecte of rewarde, eyther in thys
lyfe or in the lyfe to come, but because
that god wyll so haue it: Christe haue
deserued it, yea þ shuldest fele in thine
harte that all thy dedes to come, ar abũ
dauntly recõpensed already in Christe.

Thou wylt say hapely, yf loue fulfill
the law, thẽ it iustifieth. I say that, that
wherwith a man fulfylleth the law de-
clareth him iustified, but that which ge-
ueth hym wherwith to fulfyll the law, Iustifieth.
iustifieth him. By iustifieng vnderstõde
the forgeuenesse of synnes, and the fa-
uoure of God. Now sayth the text. Ro
x. the ende of þ law or the cause wher-
fore the law was made is, Christ to iu-
stifie al that beleue. That is, the law is The office or dut-
geuen to vtter synne, to kyll the cõscien of the law
ces, to dãpne our dedes, to brynge to re-
pentaunce, and to dryue vnto Christ: is
whõ God hath promised hys fauoure
and forgeuenes of synne vnto all that
repẽte and conuẽte to the law that it is
good. If thou beleue the promises then The beleuynge of
doth goddes truthe iustifye the, that is goddes
forgeueth the, & receyueth the to fauore promises
for Christes sake. In a token wherof iustifyeth.
and to certify thyne harte, he seleth the
wyth the spirite. Ephe. i. and. iiii. And. ii.
Corinth. v. sayth Paule. Wyth gaue
vs his spirite in ernest. Now the spirite

is geuen vs thorowe Chryſt, reade the eyght chapiter of the piſtle to the Romains, and Gala. iii. and ii. Corin. iii.

The ſpirite and the inwarde vertues are knowen by the outwarde dede.

Neuertheles the ſpirite and hys frutes wherwith the herte is purified, as faith loue, hope, pacyence, longe ſufferynge, and obediēce, could neuer be ſene without outwarde experience. For yf thou were not brought sometyme in to combraunce, whence God onely coulde deliuer the, thou ſhuldeſt neuer ſe thy faith yea excepte thou foughteſte sometyme agaynſte deſperation, hell, death, ſynne and powers of thys world, for thy fayths ſake, thou ſhuldeſte neuer knowe trewe fayth from a dreame, excepte thy brother nowe and then offended the, thou couldeſt not knowe whether thy loue were godly. For a turke is not angry tyll he be hurte and offended, but yf thou loue hym that doth the euyll, then is thy loue of god, lykewyſe yf thy rulers were alwaye kynde, thou ſhuldeſte not know whether thyne obediēce were pure or no, but & yf thou canſte pacientlly obeye euyll rulers in all thynges that is not to the dyſhonour of God, & whē thou hurteſt not thy neyghbours, then arte thou ſure that Goddes ſpyrite worketh in the, and that thy fayth is no dreame nor any falſe ymagination.

Where

Therfore counceleth Paul. Ro. xii. recompense no mā euyll. And on your parte haue peace wyth all men. Derely beloued auenge not your selues: but geue rowme vnto the wrath of god. For it is vrytten, vengeaūce is myne, and I wyll reward, sayth the lorde. Therfore yf thy enemye hongre, fede hym, yf he thyrst, gyue hym drike. For in so doyng thou shalte hepe cooles of fyre on hys heed (that is thou shalte kendle loue in hym. Be not ouercome of euyll (that is let not another mānes wyckednes make the wycked also). But ouercome euyll with good, that is, with softnesse, kyndnesse, and al pacience wynne him: euē as god with kyndnesse wonne the.

Ouercome thyne enemye with well doynge.

The lawe was geuen in thunder, lyghtenyng, fyre, smoke, and the voyce of a trumpet and terryble syght. Exodi xx. So that the people quoke for feare, and stode a farre of sayeng to Moses. Speake thou to vs & we wyl heare: let not the lord speake vnto vs, lest we dye No eare (yf it be a waked and vnderstādeth the meanyng) is able to abyde the voyce of the lawe: excepte the promyses of mercy be by. That horryble thōder except the rayne of mercy be ioyned wyth it, destroyeth all and byldeth not. The law is a wytnesse against vs, and testyfyeth that God abhorreth the syn-

The lawe

nes that is in vs, and vs for our synnes sake

The king.

In lyke maner whē god gaue the people of Israell a king, it thondred, & rayned that the people feared so sore ẏ they cryed to Samuell for to pray for them, that they shulde not dye. i Regū. xii. As the lawe is a terrible thynge, euen so is the kynge. For he is ordayned to take vēgeaunce, & hath a swerde in hys hāde and not pecockes fethers. Feare hī therfore and loke on hym as thou woldeste loke on a sharpe swerd that hanged ouer they heed by an here.

Rulers are goddes gyfte.

Heades & gouerners are ordayned of god, and are euē the gyfte of god, whether they be good or bad. And whatsoeuer is done vnto vs by thē, that doth god, be it good or bad. If they be euyll, why are they euyll? verely for our wyckednesse sake are they euyll. Because ẏ whē they were good we wold not receyue that goodnes of the hāde of god & be thākful, submitting our selues vnto his lawes and ordinaunces, but abuse the goodnes of God vnto our sensual and beastly lustes Therfore doth god make his scourge of thē, and turne them vnto wylde beastes, cōtrary to the nature of theyr names & offices, euē in to lyons, beares, foxes, & vnclene swyne, to auēge hym selfe of our vnnaturally blinde vnkynd-

Why the rulers are euyll.

vnkindnes, and of our rebellions dis-
bedyence.

In the.c.v.vi. Psalme thou readest, he destroyed the ryuers, & dryed vp the springes of water, & turned the fruteful lãde in to barẽnesse, for the wickednesse of the inhabiters therin. Whẽ the chyldren of Israell had forgotten God in Egipt, god moued the hartes of the Egipcias to hate thẽ, & to subdue thẽ with crafte and vilynes, Psalme. C.iiii. And Deutero. i.i. Moses reherseth sayenge. God was angry wyth me for your sakes: so that ỹ wrath of god fell on Moses for the wyckednesse of the people. And in the seconde chapter of the secõde boke of kynges, God was angry wyth the people, and moued Dauid to nõbre them when Joab and the other lordes wondred why he wolde haue them nõbred, and because they feared lest some euyll shuld folow, dissuaded the kynge: yet it holpe not. God so hardened hys hart in hys purpose, to haue an occasiõ to slee the wycked people.

Euyll rulers thẽ are a signe that god is angry and wrath wyth vs. Is it not a great wrath & vengeaũce that the father & mother shulde hate theyr chyldre, euen theyr flesshe and theyr bloude? or that an husbãde shuld be vnkinde vnto his wyfe? or a maister vnto the seruaũte

Euyll rulers are a sygne that god is angry wyth vs.

te that wayteth on hys profite: or that lordes and kynges shulde be tyrauntes vnto theyr subiectes & tenauntes which paye them tribute, toll custome, and rēte, labouryng and toylyng to fynde thē in honoure, and to mayntayne them in theyr estate: is not this a fearefull iudgemēt of God and a cruell wrath, that the very prelates and shepherdes of one soule which were wone to fede christes flocke with Christes doctrine & to walke before them in lyuyng therafter, and to gyue theyr bodies & liues for thē and to strengthen theyr weake faythes, are nowe so sore chaunged that yt they smell that one of theyr flocke (as they) now call them and no lenger Christes) do but ones longe or desire for the trew knowledge of Christ, they wyll slē him, and burne hym wyth fyre most cruelly.

Why the prelates are so wicked.

What is the cause of thys, & that they also teache false doctrine confyrmynge it with lyes: verely it is the hāde of god to auenge the wickednes of thē that haue no loue nor lust vnto þ truth of god when it is preached: but reioyce in vnrighteousnes. As thou mayst se in the secōde pistle of Paul to the Thessaloni. Where he speaketh of the comming of Antichriste. Whose commynge shalbe (sayth he) by the worckynge of Satan wyth all miracles, signes and wonders

whych are but lyes, and in all deceyuable vnrighteousnes amonge them that perysche, because they receyud not any loue to the truthe to haue bene saued. Therfore shall God sende them strong delusyon, to beleue lyes. Marke howe God to auenge hys trueth, sendeth to the vnthankeful false doctrine, and also false miracles to confyrme them, and to harden theyr hartes in the false waye, that afterwarde it shall not be possible for them to admytte the truth. As thou seest in Exodi. vii. and. xiii. howe God suffered false myracles to be shewed in the syght of Pharao to harden hys harte, that he shulde not beleue the trouth, for in asmuch as hys sorcerers turned theyr roddes in to serpētes, and turned water in to bloude, and made frogges by theyr inchauntment, soo thought he that Moses dyd all his miracles by the same craft, and not by the powre of god. And abode therfore in vn beleue and perished in resistynge god.

The cause of false miracles is that we haue no lusse vnto the truth.

Let vs receyue all thynges of God whether it be good or bad: let vs humble our selues vnder hys myghtye hāde, and submitte oure selues vnto hys nourtoure and chastysynge, and not wythdrawe our selues frō hys correction (reade Hebr. xii. for thy cōfortes and let vs not take ẏ stafe by the ende or se-

The right way to come out of bondage.

ke to auenge oure selues on hys rodde whych are the euyll rulers. The chylde as longe as he seketh to auenge him selfe vpon the rodde hath an euyll harte, for he thynketh not that the correctyon is ryght or that he hath deserued it, neyther repēteth, but reioyseth in hys wyckednes. And so longe shall he neuer be wythout a rodde: yea so longe shall the rodde be made sharper & sharper. If he knowlege his fault and take the correction meekely & euen kysse the rodde, and amende hym selfe with the lernyng and noryture of hys father and mother, then is the rodde taken awaye and brente.

So yf we resyst euyll rulers sekynge to set our selues at libertie, we shall no doubte bryng our selues into more cruel bōdage, & wrappe our selues in much more mysery and wretchednes. For yf the hedes ouercome, thē laye they more waighte on theyr backes, and tye them shorter. If they ouercome theyr euyl rulers thē make they way for a more cruell nacyon or for some tyraunte of their owne nacion which hath no ryghe vnto the crowne. If we submit our selues vnto the chastesyng of God, & meekely knowlege our synnes for whych we are scourged, and kisse the rodde, & amēd or our lyning: thē wyl god take the rodde away, that is, he wyl geue the rulers

a better

a better hart. Or yf they continue their malice and persecut you for wel doyng and because you put your trust in god then wyll god delyuer you out of theyr tyrāny for his trouthes sake. It is the same god now that was in the olde tyme, and delyuered the fathers and the ꝓphetes, the apostles & other holy saintes. And what soeuer he swore to them he hath sworue to vs. And as he deliuered thē out of all temptaciō, cōbraunce, and aduersitie, because they cōsented & submitted them selues vnto hys wyll, & trusted in his goodnes and truthe: euen so wyll he do vs yf we do lykewyse.

God is alwaye one alwaye trewe, alwayes mercyfull and excludeth no man from his promises.

When soeuer the chyldren of Israell fell frō the way which god cōmaunded them to walke in, he gaue them vp vnder one tyraunt or a nother. As sone as they came to the knowlege of them selues, and repented cryenge for mercy and leanyng vnto the truth of his promises, he sent one to delyuer thē, as the hystories of the Byble make mencion.

A Christen mā in respecte of God is but a passiue thyng, a thyng that suffereth onely and doth nought, as the sycke in respecte of the surgeon or phisiciā doth but suffre onely. The surgeon lañteth and cutteth out the deed fleshe, sercheth the woūdes, thursteth in tētes, seareth, bawneth, soweth or sticheth, and layeth

A Christē man, doth but suffre onely.

layeth to corsies to drawe oute the corruptiō, and last of all layeth the helyng playsters and maketh whole. The phisician lykewyse geueth purgatiōs, and drynkes to dryue out the disease, & then with restauratiues brīgeth helth. Now yf the sycke resyst the raser, the serching yron, and so forthe, doth he not resyste hys owne helthe and is cause of hys owne death. So lykewyse is it of vs, yf we resyst euyll rulers whyche are the rodde and scourge wherwyth god chastiseth vs, the instrumentes wherwyth God sercheth our woundes, and bitter drynke to dryue oute the synne and to make appere, and corsyes to draw out by the rotes the core of the Pore of the soule that freteth inwarde. A Christen mā therfore receyueth all thyng of the hāde of god both good & bad, both swete and sowre, both welth and wo. If any persone do me good, whether it be father mother, & so forthe, that receyue I of God, and to God geue thankes. For he gaue wherwyth, and gaue a cōmaundement, and moued hys herte so to do. Aduersite also receyue I of the hande of god as an wholsome medicine though it be somwhat bitter. Tēptacion and aduersite do bothe kyll syn and also vtter it. For though a Christē man knoweth euery thynge how to liue

Euyll rulers are wholesome medicines.

How profitable aduersite is.

ne: yet is the flesshe so weake that he can neuer take vp hys Crosse hym selfe to kyll and mortyfie the flesshe. He muste haue another to laye it on hys backe. In many also synne lyeth hyd with in, and festreth and rotteth inwarde and is not sene: so that they thynke howe they ar good and perfecte, and kepe the lawe. As the yonge man. Mathe. xix. sayd he had obserued al of a thylde and yet lyed falsely in his harte, as the texte folowynge well declareth. When all is at peace and no mā troubleth vs, we thinke that we are pacift and loue our neighbours as oure selues: but let our neyghboure hurte vs in worde or dede and then fynde we it otherwyse. Then fume we, and rage & set vp the bystles, and bende our selues to do vengeaūce. If we loued wyth godly loue for Christes kyndnes sake, we shulde desyre no vengeaunce, but pytye hym and desyre god to forgiue and amende hym, knowinge well that no flesshe can do otherwyse then synne, excepte that God preserue hym. Thou wylt saye what good doth such persecucion & tyrannye vnto the righteouse? Fyrst maketh them feale the workyng of goddes spirite in the, and that their faith is vnfained. Secō darply I saye no mā is so great a synner, yf he repente and beleue, but that he

The greatest synner is ryghteous in

Chriſte & the promyſes. And the perfectest & holyest is a ſynner in the lawe & the fleſhe,

he is ryghteouſe in Chriſt & in the promiſes: yet yf thou loke on the fleſhe and lawe, there is no man ſoo perfecte that is not founde a ſynner. Nor any mā ſo pure, that hath not ſomwhat to be pet purged. Thys ſhall ſuffice at this tyme as concernyng obedyēce vnto prynces.

The ſeconde Chapter.

Of the office and dutye of Pryn-ces towarde theyr loupnge and naturall ſubiectes.

LEt kinges (yf they had rather be Chriſten in dede then ſo to be cal led) geue them ſelues all together to the welth of theyr realmes after the enſample of Chriſt: remembrynge that the people are Goddes and not theyrs: yea ar Chriſtes enheritaūce and poſſeſſion bought with his bloud. The moſt deſpiſed perſone in hys realme is the kynges brother and hys felow mēbre wyth hym, and equall wyth hym in the kyngdome of God & of Chriſte. Let him therfor not thīke him ſelfe to good to do thē ſeruice, neyther ſeke any other thyng in thē, thē a father ſeketh in hys chyldren: yea then Chriſt ſought in vs. Though that the kyng in the temporal regiment be in the rowme of God, and repreſenteth god hym ſelfe, and is with out all comparyſon better then his ſubiectes

iectes: yet let hym put of that and become a brother, doyng & leauyng vndone all thynges in respecte of the commone wealth, that all men may se that he seketh nothing but the profite of his subiectes. When a cause that requyreth execution is brought before hym, then onely let hym take the person of god on hym. Then let hym knowe no creature but here al in differently, whether it be a straunger or one of hys owne realme and the small as well as the great, & iudge ryghteously, for the iudgemēt is the lordes. Deu. i. In tyme of iudgemēt he is no mynister in the kyngdō of Christ: he preacheth no Gospell but the sharpe lawe of vengeaunce. Let hym take the holy iudges of the olde testamente for an example, and namely Moses which in executynge the law was mercyelesse, otherwyse more thē a mother vnto thē neuer euengyng hys owne wrōges but sufferyng all thyng, bearing euery mās weakenes, teachyng, warnynge, exhortyng, & euer caring for them, and so tēderly loued them, that he desyred God eyther to forgeue them or to dāpne him wyth them. Moses.

Let the iudges also priuatly whē they haue put of the person of a iudge exhorte wyth good counsell and warne the people and helpe that they come not at Iugdes.

Goddes

Goddes iudgemēt: but the cauſes that are brought vnto them, when they ſitte in goddes ſtede, let them iudge and cō dēpne the treſpaſſer vnder lawful wit= neſſes, and not breake vp in to the con= ſciences of men, after the enſāple of An tichriſtes diſciples, and cōpell them ey= ther to forſwere them ſelues by the al= myghty god: by the holy goſpell of his merciful promiſes, or to ſtikle againſt them ſelues. Whych abhominatiō our perlates lerned of Cayphas. Mat. xxvi Cayenge to Chriſte. I adiure or charge the in the name of the lyuing God, that thou tell vs whether thou be Chriſt the ſonne of god. Let that whych is ſecrete to God onely, whereof no proffe can be made nor lawfull wytneſſe brought, abyde vnto the commynge of the Lord whych ſhal opē all ſecretes. If any ma lyce breake forthe that let them iudge onely. For further auctorite hath God not geuen them,

O tyran= ny to com pel a man to accuſe hym ſelfe.

Our pre= lates ler= ned of Ca yphas.

Secrete ſynnes pertayne vnto God to puniſhe and open ſynnes vn to the kyn ges.

Moſes Deutero. xvii, warneth iud ges to kepe them vpryght: to loke on no mānes perſone, that is, that they pre ferre not the hyghe before the lowe, th great before the ſmall, the ryche befor the poore, hys acquayntaunce, frende kynſman, contremā, or one of hys own nacyon before a ſtraunger, a fremde o an alyēt, yea or one of their owne fait

befor

before an infydell: but that they loke on the cause onely to iudge indifferently. For the rowme that they are in and the lawe that they execute are goddes why che as he hathe made all and is god of all and all are his sonnes: euen so is he iudge ouer all, and wyll haue all iudged by his lawe indifferently and to haue the ryght of his lawe, and wyll auenge the wronge done vnto the turke or tartaryn. For thoughe they be not vnder the, euerlastinge testamente of God in Christ, as of vs which are called Christen be, and euen no mo then to whome God hathe sente hys promyses and powred his spirite into theyr hartes to beleue them, and in theyr hartes to fulfyll the lawe of loue, yet are they vnder the testamēt of the lawe natural, which are the lawes of euery londe made for the comen wealth there, and for peace and vnyte that one maye lyue by a nother. In whiche lawes the infydels (yf they kepe thē) haue promyses of worldly thynges. Who so euer therfore hyndereth a very infydell from the righte of that lawe, synneth agaynst God, and of him wyll God be auenged. Moreouer Moyses warneth the that they receyue no gyftes, rewardes, or brybes. For those two poyntes, fauorynge of one persone more then a nother, and re-

reyninge rewardes, peruerte all right and equyte, and is the onely peſtilence of all iudges.

And the Kinges warneth he that they haue not to many wyues, leſt theyr hertis turne a waye: and that they reade alwaye in the lawe of God, to lerne to fere hym, leſt theyr hartes be lyfte vp eboue theyr bzetherne. Which two pointes, wome, and pryde, the diſpyſynge of theyr ſubiectes, which are in very dede theyr owne bzetherne, are the comē peſtilence of all princes. Rede the ſtozis etc.

The ſheryues, bayly arauntes, cōſtables, and ſuche lyke officiers may let no mā that hurteth his neygboure eſcape but that they bzinge thē befoze the iudges, excepte they in the meane tyme agre with theyr neyghbours and make them amendes.

Let kynges defende theyr ſubiectes from the wzonges of other nacyōs, but pyke no quarels foz euery tryfle, no, let not our moſt holy father make them no moze ſo dzōkē with vayne names, with cappes of mayntenaunce, and lyke babies, as it were popetry foz chyldzen, to begger theyr realmes and to mourther theyr people, foz defendyng of our holy fathers tyranny. If a lawfull peace that ſtondeth with Goddes wozde be made betwene pzince and pzince, a the name of God

Maynenances.

The holy father lowleth.

of God taken to recorde, and the body of our sauiour broke betwene them vpon the bonde which they haue made, that peace or bonde can our holy father not dispence with, neyther loose it with all the keyes he hathe: no verely Christ cā not breake it. For he came not to breake the lawe but to fulfyll it. Math. v.

If any man haue broke the lawe, or a good ordinaunce, and repente and come to the righte waye agayne, then hathe Christe powre to forgyue him: but licence to breake the lawe can he not gyue, moch more his disciples and vycars (as they call them selues) can not do it. The keyes wherof they so greatly boste them selues are no carnall thinges but spirituall, & no thinge elles saue knowleage of the lawe, & of the promyses or Gospell, yf any mā for lacke of spirituall fealynge desyre auctorite of men, let hym rede the olde doctours. If any mā desyre auctorite of scriptures Christ say the Luke. xi. Woo be to you lawe ars, for ye haue take away ꝑ keye of knowleage, ye enter not in your selues, & the that come in ye forbyd, that is: they had blinded the scripture whose knowleage (as it were a keye) letteth i to god, with gloses and trapicios. Like wyse fyndest thou Mat. xxiii. As Peter answered in the name of al, also christ promised him

peace and vnite, truce tronth and all honeste.

What the keyes are: whi they are so called.

The keyes are promysed.

the keyes in the persone of all. math. xvi
And in the. xx. of Johñ he payed thē say
enge receyue the holy Ghost, who soe-
The keyes are payed uers synnes ye remitte they are rempt-
ted or forgeuen and who soeuers synes
ye retayne they are retayned or holden
With preaching the promises lose they
The bonde & lowsonynge as many as repente & beleue. And for
that Johā sayth receyue the holy ghost
Luke in his last chapitre sayth: thē opē
he theyr wittes that they myght vnder
stande the scriptures āð sayde vnto thē
Repentaūce and forgyuenes come by preachinge thus it is wryten. And thus it behoued
Christ to suffre & so to ryse agayne the
thyrde daye And that repentaūce and re
mission of synnes shulde be preached in
his name amōge all nacyōs. At ỹ preā-
ching of the lawe repent men and at the
preachynge of ỹ promyses do they bele
ue & are saued Peter in the seconde of
Peter practiseth his keyes the actes practised his keyes and by pre
achinge the lawe brought the people in
to the knowleage of them selues & boun
de theyr consciences, so that they were
pricked in theyr hartes and sayde vnto
Peter and to the other Apostles, what
shall we do? Then broughte they forthe
the keye of the swete promyses sayeng
repēt and be baptised every one of you
in the name of Jesus Christe for the re
mission of synnes and ye shall receyue
the gyfte of the holy ghost. For the pro
myse

myse was made vnto you & vnto your chyldren, and to all that are a farre, euē as many as the lorde shall call. Of lyke enlamples is the actes full and Peters pistles, and Paules pystles, and all the scripture, nether hath our holy father any other auctorite of Chryst or by the reason of his predecessor Peter then to preache Goddes worde. As Chryste cōpareth the vnderstonding of scripture vnto a key, so compareth he it to a nette, and vnto leuē, and vnto many other thinges for certayne properties. I maruayle therfore that they bosse not themselues of theyr nette and leuen, as well as of theyr keyes, for they ar al one thinge. But as Chryste byddeth vs beware of the leuen of the pharises, so beware of theyr cōterfayted keyes and of theyr false nette (whiche are theyr traditions and ceremonies, theyr ypocrisy and false doctryne) wherwith they get, not soules vnto Chryste, but auctorite and ryches vnto them selues.

The Bysshoppe of Romes auctorite is to preache Gods worde onely

Let Chrysten kinges therfore kepe theyr fayethe and truthe and all lawfull promyses, and bondes, not one with an other onely, but euen with the Turke or what infidell it be. For so it is ryght before God as the scriptures and examples of the Bible testifieth. Who soeuer vowe an vnlawfull vowe, promyse an

Not with an heritike sayth the Bysshoppe of Rome.

vnlawful promyse swere an vnlawful othe synneth agaynst .God: and ought therfore to breake it. He nedeth not to sue to Rome for a lycence. For he hathe Goddes worde and not a lycence only: but also a commaundemēt to breake it They therfore ẏ are sworn to be trew vnto Cardinals and Byshoppes that is to say false vnto God the kyng and the realme maye brake theyr othes law fully without grudge of conscience by the auctorite of Gods word. In makyn ge them they synned but in repentynge and breakynge them they please God hyghly & receyue forgyuenes in Christe.

Let kynges take theyr dutye of theyr subiectes & that that is onely necessary vnto the defence of the realme. Let thē rule theyr realmes thē selues withe the helpe of laye men that are sage, wyse, lerned and experte. Is it not a shame a-boue al shames and a monstruous thin ge that no man shulde be found able to gouerne a worldely kingdome saue Bis shoppes and prelates that haue forsakē the worlde, and are taken oute of the worlde & apoynted to preache the king dome of God? Christ sayth ẏ his king dome is not of this worlde Johñ. xviii. And Luke, xii. vnto the yong man that desyred hym to byd his brother to geue hym parte of the enheritaūce, he answe

red

red, who made me iudge or a deuyder a monge you. No man that layth his hā de to the ploughe and lokethe backe is apte for the kingdom of heauē. Luke. ix No man can serue two maisters but he must dyspyse the one. Math. vi.

Beholde the face of the Bisshops in this glasse.

To preach Goddes worde is to moche for halfe a man. And to mynistre a temporall kingdom is to moche for halfe a man also. Eyther other requyreth an whol man. One therfore cānot wel do both. He that auengeth him selfe on euery tryfle is not mete to preache the pacience of Christ howe that a man ought to forgyue and suffre all thynges, He that is ouer whelmed with al maner ryches and dothe but seke more dayly, is not met to preach pouerte. He that wil obey no mā isnot mete to preache howwe ought to obeye all mē. Peter sayth Act, vi. It is not mete that we shuld leaue the word of God and serue at the tables. Paul sayth in the. ix chapitre of ẏ fyrst to the Cor. God sent me but to preache. A terrible sayenge verely for Bisshopes and Prestes If he had sayd wobe to me yf I fyght not & moue not princes vnto ware or yf I ēcrece not saynt Peters patrimony, as they call it had bene a more easy sayenge for them.

Christe forbyddeth his discyples and ẏ ofte as thou maist se Mathew. xviii.

and also.xx.Marke.ix.and also.x.Luke ix.and also,xxii.Euen at his last soper) not only to clyme a boue lordes,kinges and Emperours in wordly rule,but also to exalte thē selues one aboue an other in the kyngdome of God. But in vayne: for the Byshop of Rome wold not here it though he had cōmaunded it tē thousande tymes. Gods worde shuld rule onely: not Bishops decrees,or the Bishoppe of Romes pleasure. That ought they to preache purely and spiritually,& to fashion theyr lyues therafter,and with all ensample of godly lyuinge and longe sufferinge,to drawe al to christe:and not to expounde the scriptures carnally and wordly.

Bishoppes haue captiued goddes word with their owne decrees.

The thyrde Chapter.

Of the office and dutye of the chyldren towarde theyr parentes.

GOd (whyche worketh all in all thynges) for a secrete iudgement and purpose and for his godlye pleasure,prouyded an houre that thy father and mother shulde come together, to make the thorowe them. He was present with the in thy mothers wombe and fashioned the and bresthed lyfe in to the, and for the great lone he had vnto the,prouyded mylke in thy mothers brestes for the,agaynst thou were borne: moued also thy father and mo-

ther

ther and all other, to loue the, to pytye the, and to care for the.

And as he made the thorowe thē, so hath he cast the vnder the power & auctorite of them, to obeye and serue them in his stede, sayenge, honour thy father and mother. Exodi xx. Whiche is not to be vnderstande in bowynge the kne, & puttynge of the cappe onely, but that thou loue them wyth all thyne harte, and feare and drede thē and wayte on theyr cōmaundementes, and seke theyr worshyppe, pleasure will and profite in all thinges, and gyue thy lyfe for them, counthinge them worthy of all honoure remembringe that thou arte theyr god and possession, and that thou owest vn to them thyne owne selfe, and all that thou arte able, yea and more than thou arte able to do.

Our fathers & mothers are to vs in goddes stede.

Understande also that what soeuer thou doste vnto thē (be it good or badde) thou doste vnto God. Whan thou pleasest thē thou pleasest God. Whan thou displeasest them thou displeasest God. Whan they are angrye with the, God is angrye with the. Neyther it is possible for the to come vnto the fauoure of God agayne (no thoughe all the aungles of heuen praye for the) vntyll thou haue submytted thy selfe vnto thy father and mother agayne.

What we do to our fathers and mothers that we do to god

The reward of obedience

If thou obey thoughe it be but carnally, eyther for fere, for vayne glorye, or profit (thy blessynge shall be longe lyfe vpon the earth. For he sayeth, honoure thy father and mother, that thou mayst lyue longe vpon the earthe. Exodi. xx. Contrarywyse yf thou disobeye them, thy lyfe shall be shortened vpō the earth For it foloweth. Exod. xxi. He that smyteth his father or mother shall be put to death for it. And he that curseth (that is to saye, rayleth or dishonoureth his father or mother with oppробrious wordes (shall be slayne for it. And Deuteronomion. xxi. If any man haue a sonne stubborne and disobedyēt which hereth not the voyce of his father & the voyce of his mother so that they haue taught hym nortoure, and he regardeth them not, than let his father & mother take hym and bringe hym forthe vnto the senyours or elders of the cytie and vnto the gate of the same place. And let them say vnto the senyours of that cyti this our sonne is stubborne and disobedyēt He will not heare vnto our voyce, he is a ryotter and a dronkerde. Than let al the men of that cytie stone hym with stones vnto deathe, so shall ye put awaye wickednesse from amonge you and all Israell shall heare and shall feare.

The reward of dysobedience.

And thoughe that the temporall offi-

cers

ers(to theyr owne dãpnacion) be negli
gente in punyshinge suche disobedience
(as the spyrituall officers are to teache
it)and wynke at it or loke vpon it tho-
rowe the fyngers:yet shall they not sca
pe vnpunished. For the vengeaunce of
God shall accompanye them (as thou
maiste se Deuteronomion.xxviii.)with
all myscheuous and cuyll lucke)and shal
not departe from them vntyll they be
murdered,drounde,or hãged,eyther vn
tyll by one mischaunce or a nother,they
be vtterly brought to nought. Yea and
the world often tymes hangeth many a
man for that they neuer deserued,but
God hangeth them because they wolde
not obey and harken vnto theyr elders
as theconsciences of many wyll fynde
whan they come vnto the gaiowes,the
re can they preache & teache other,that
whiche they them selues wolde not ler
ne in season,

God auẽ
geth diso-
bedience
him selfe
though
the officer
will not.

Mariage

The mariage also of the childerne,per
tayneth vnto theyr elders,as thou mai
ste se.i. Corinthiorum.vii and thorowe
oute all the scripture by the auctorite of
the sayd commaundement,childe obeye
father and mother. Whiche thinge the
he athẽ and gentyles haue euer kept & to
this daye kepe,vnto the great shame ãd
rebuke of vs Christen:in as moche as
weddynges of our pryestys shame it is

to

Couetousnes maketh oure spiritualtie that they can not se.

to speake it are more lyke vnto the sawte of a bytche than the marienge of a reasonable creature. Se not we dayly. iii or. iiii. calenging one woman before the Commyssary or officiall of whiche not one hathe the consent of her father and mother. And yet he that hath moste money hathe best right and shall haue her in the dispyte of all her fryndes and in diffyaunce of. Goddes ordinaunces

That which a Turke is ashamed of.

More ouer whan, she is gyuen by the iudge vnto the one partie ād also maried euen than often tymes shall the contrarye parte sue before an hyer iudge or an other that succedeth ẏ same and for money deuorce her agayne. So shāefully doth the couetousnes and ābycyō of our prelates, mocke with the laws of God. I passe ouer with sylence, howe many yeres they will prologe the sentēce with cauillacyons and subteltie, yf they be well moneyed on bothe parties

Get herwith child say, they so shall thy cause be best.

And yf a damsell promyse. ii. howe shamefull counsell they will gyue the seconde and also howe the religious of Sathan do separat vnseparable matrimonye. For after thou art laufully maried at the commaundement of father & mother and with the consent of all thy frindes yet yf thou wylte be disgysed lyke vnto one of them and swere obedience vnto theyr tradicions thou maiste disobeye

obeye father & mother, breake the othe whiche thou haste swore to God before his holy congregation, and withdrawe loue and charyte the hyest of goddes commaundementes, and that due tye and seruyce which thou owest vnto thy wyfe, wherof Christe cannot dispēce with the. For Christ is not against God but with God, & came not to breake Goddes ordinaunces, but to fulfyll them. That is, he came to ouercome the with kyndnes, and to make the to do of very loue the thynge which the lawe compelleth the to do. For loue only & to do seruyce vnto thy neyghbour, is the fulfilling of the lawe in the sight of God. To be a monke or a frere, thou maist thus forsake thy wife before thou hast lyne with her, but not to be a secular preest. And yet after thou art professed, the Bysshoppe of Rome for money wyll dispence with the, bothe for thy cote and all thy obedience, and make a secular, preest of the. Lyke wise as it is symonye to sell a benefice (as they call it) but to resygne vpon a pencyon, & than to redeme the same, is no symonye at all. Oh craftye iuglars and mockers with the worde of God.

Goddes commaundementes breke they thorowe their owne tradicions.

Money maketh marchaundyse

The fourth Chapter.

Of the office and dutye of the parentes towarde theyr chyldren.

Fathers

Fathers moue not youre chyldren vnto wrathe: but bringe them vp in the nourture and inſormacyon of the lorde. Epheſiorum. vi. and Colloſ. iii. Fathers rate not your chyldren, leſte they be of deſperate mynde, that is, leſt you diſcorage them. For where the fathers and mothers are weywarde, haſtie, & churliſhe, euer brawlinge and chydinge: there are the chylderne a none diſcorraged, and herteleſſe & apte for nothinge, neyther cã they do any thinge a right. Bringe them vp in the nourtoure & inſormacõ of the lorde. Teache them to knowe Chriſte, & ſet goddes ordinaunce before them layenge: Sone or doughter God hath created the and made the thorowe vs thy father & mother, and at his cõmaũdemẽt haue we ſo lõge thus kyndly brought the vp and kepte the from all perels: he hathe cõmaunded the alſo to obeye vs layenge: chylde obeye thy father & mother. If thou mekely obeye, ſo ſhalte thou growe bothe in the fauoure of God and mã, & knowleage of our lorde Chriſt. If thou wilte not obeye vs at his cõmaundemẽt, then are we charged to correcte the, yea & yf thou repent not and amende thy ſelfe, God ſhall ſlee the by his officers or puniſhe the euerlaſtyngely. Nourture thẽ not worldly and with worldly wiſdome layenge:

The right bringinge vp of chyldren.

sayenge: Thou shalte come to honoure dygnite: promocyon & ryches thou shalte be better then soche and soche, thou shalt haue. iii. or. iiii. benefices and be a great doctoure or a Bishop and haue so many men waytinge on the and do no thinge but hauke and hunt and lyue at pleasure, thou shalte not nede toswete to laboure, or to take any payne for thy lyuinge and so forthe, fyllynge thē full of pryde, dysdayne. and ambicion and corruptinge theyr myndes with worldly persuasions, Let the fathers and mothers mark howe they them selues were disposed at all ages, and by experience of theyr owne infirmitees helpe theyr children and kepe thē from occasyons. Let them teache theyr children to axe mariages of theyr fathers & mothers and let theyr elders prouyde mariages for thē in season: teachinge them also to knowe that she is not his wyfe whiche the sone taketh nor her husbande which the doughter taketh withont the consente and good will of theyr elders of thē that haue auctorite ouer thē If theyr frendes wil not mary thē then are they not to blame yf they mary thē selues as is more spoken in the boke of matrimonye. Let the fathers & mothers alwayes take the vttermoste of theyr auctoryte of theyr children but at a ty

The destruction and marringe of childerne

me

me ſuffre with them and beare theyr we
aknelle as Chriſt doth ours. Dek chri
ſte in your chyldern, in your wyues ſer.
uauntes and ſubiectes. Father mother
ſone daughter mayſter ſeruaunte kyn
ge and ſubiecte be names in the worldi
ly regyment. In Chriſt we are all one
thynge none better than other all bre
therne and muſt all ſeke Chriſt and our
brothers profyte in Chriſte. And he that
hathe the knowleage whether he be lor
de or kinge is bounde to ſubmitte him
ſelfe & ſerue his brethern & to geue hym
ſelfe for them to wynne them to Chriſt

In Chriſt we are al ſeruaun tes and he thathathe knowlea ge is bounde.

The fyfth chapter.

Of the office and dutye of ſeruauntes towarde theyr Maſters,

SEruauntes obeye your carnal maiſters withe feare and tre blynge in ſingleneſſe of youre hartes as vnto Chriſte not wi ſeruyce in the eye ſight as me pleaſers but as the ſeruauntes of Chriſt doynge the will of God from the harte with good will euen as though ye ſer ued the lorde & not men. Ephe. vi. And. i. Pe ii. Seruauntes obey your maiſters with all feare not only yt they be goods cou teous but alſo though they be frowarde For it commeth of grace yt a man for co ſcience towarde God indure greefe ſuffe ringe wrongefully. For what prayſe is

it

it yf whan ye be buffetted for your fau
tes, ye take it pacientlye? But and yf
whan ye do well, ye suffre wronge and
take it pacyentlye, than is there thanke
withe God, here vnto verely were ye
called. For Christ also suffered for our
sakes, leauinge vs an example to folo
we his steppes. In what soeuer kynde
therfore thou arte a seruaunte, duringe
the tyme of thy couenauntes, thy may=
ster is vnto the in the stede and row=
me of God, and God thorowe hym
feadethe the clothethe the, rulethe and
lernethe the hys Commaundementes,
are Goddes commaundementes, and
thou oughteste to obeye hym as God,
and in all thynges to seke his pleasure
and profyte. For thou, arte hys good
and possessyon, as hys ore or hys horse
in so moche that whosoeuere doth but
desyre the in hys harte from hym wyth
out his loue and lycence is condemned
of. God, whiche sayethe. Exodi. xx. se
thou ones couete not thy neyghbours
seruaũtes. Paule the apostle sent home
Onesymus vnto hys master (as thou
readest in the pistle of. Saynte. Paule
to Philemon. In so moch that though
the sayd Philemon with his seruante
also was conuerted by paul, and owed
vnto Paule and to the worde ẏ Paule
prea

The mai=
ster is vn=
to the ser=
uaunt in
Gods ste=
de.

ched, not hys ſeruaunte onely, but alſo hym ſelfe: yea and thoughe that Paule was in neceſſite and lacked mynyſters to mynyſter vnto hym in the bondes. whyche he ſuffered. For the Goſpels ſake, yet wolde he, not retayne the ſeruaunte neceſſary vnto the furtheraunce of the goſpell without the conſent of the maiſter.

Chriſtes doctryne and the Biſhoppe of Romes differ

O howe ſore differeth the doctryne of Chriſte and hys Apoſtles frome the doctryne of the Biſhoppe of Rome and of his Apoſtles. For yf any man wyll obey neyther father nor mother neyther Lorde nor maiſter, neyther Kynge nor prince, the ſame neadethe but onely to take the marke of the beaſt, that is to ſhaue him ſelfe a monke (a frere, or a preeſt, and is than, immediatly fre and exempted from all ſeruyce and obedyence due vnto man. He that will obeye no man (as they will not (is moſte acceptable vnto them. The more diſobedient that thou arte vnto Goddes ordinaunces, the more apte and mete arte thou for theyres. Neyther is the profeſſinge. vowinge promyſynge, and ſweringe, obedyence vnto theyr lawes & ordinaunces any other thyng, than the defyenge, denyenge, and forſwerynge obedyence vnto the ordinaunces of God.

To obeye no man is a ſpyritual thynge.

The ſixte Chapter.

¶ Of the office and dutye of Masters to warde theyr seruauntes.

PAule Ephe. vi. sayth ye masters do euen the same thinges vnto them that, is, be maister after the example and doctryne of christe, as he before taughte the seruauntes to obey vnto theyr masters as vnto Christe (puttinge awaye thretenynges (that is, geue them fayre wordes, and exhorte them kyndly to do theyr dutie: Yea nurture them as thyn owne sonnes wythe the lordes nurture that they maye se in Christe a cause why they oughte louyngely to obeye. and remembre (saythe he) that youre maister also is in heuen. Neythere is there anye respecte of parsons wyth hym, that is he is indyfferente and not percyall: as greate in syghte is a seruāt as a mayster. And in the thyrde chapitre to the collo, saythe he ye masters do vnto youre seruauntes that whych is iuste and equalle remembringe that ye also haue a maystere in heauen. Geue youre seruauntes kynde wordes foode, raymente and lernynge. Be not bytter vnto them, rayle not on them, geue them no cruele countenaunce, but

Teache thy seruaunte to knowe christe and after.

Christes doctryne dele with hym.

accordyng to the enſample and doctri-
ne of Chryſte, deale wythe them. And
Do all thinge with gods worde when they laboure ſore, cheryſhe them
agayne. When ye correcte them, let
Goddes worde be by, and doo it wyth
ſuch good maner that they may ſe how
that ye do it to amende them only: and
to bringe them vnto the waye whyche
God byddeth vs to walke in, and not
to auenge youre ſelues, or to wreake
your malyce on the. Yf at a tyme thor-
ow haſtynes ye excede meaſure in pu-
nyſhynge, recompence it another waye
and pardon them a nother tyme.

¶ The ſeuenth Chapiter.

☞ Of the office and dutye of Lande lordes.

LEt Chriſten Landlordes be con-
tente wyth theyr rentes and olde
cuſtomes, not reyſynge the rente
or fynes, and bringynge vp new
Cuſtomes to oppreſſe theyr tenauntes:
neyther lettinge .ii. or .iii. tenauntryes
vnto one man. Let the not take in their
commones, neyther make Parkes nor
paſtures of hole Paryſches. For God
God gaue the erthe to men gaue the earth to men to inhabyte, and
not vnto ſhepe and wylde deere. Be
as Fathers vnto youre tenauntes: yea

be

be vnto them as Christ was vnto vs, and shew vnto them al loue and kyndnes. What soeuer busynes is amonge them be not perceyall fauorynge one more then a nother. The complayntes, quarels, and stryfe that are among the counte dyseases of sycke people, and as a mercyfull Physycian heale the with wysdome and good counseyle. Be pytyful and tender herted vnto them, and let not one of thy tenauntes teare oute a nothers throte, but iudge theyr causes indyfferentlye and compell them to make theyr dyches, hedges, gates, and wayes. For euen for suche causes were ye made Landlordes, and for suche causes payde men rente at the begynnynge. For yf suche an order were not, one shoulde slay another and all shulde go to waste. Yf thy tenaunte shall laboure and toyle all the yeare to paye the thy rente, and when he hath bestowed all hys laboure, hys neyghbours catell shall devoure hys fruytes, howe tedyous and bytter shulde hys lyfe be? Be therefore that ye do your dutyes agayne and suffre no man to doo them wronge, saue the Kynge onely. Yf he do wronge, then muste they abyde Godes iugemente.

The eyght Chapter.

Of the office and dutye of Biſchoppes and Prieſtes, and of their lendinge.

GOd annoynted hys ſonne Jeſu with the holy ghoſt, and therfor called him Chriſt, whyche is almoche to ſaye as anoynted. Outwardly he dyſgyſed hym not but made hym lyke other men and ſente hym in to the worlde to bleſſe vs, and to offre hym ſelfe for vs a ſacrifyce of a ſwete ſauer, to kylle the ſtenche of our ſynnes that god hēcefor the ſhulde ſmell thē no more nor thynke vpō thē any more: to make full and ſufficient ſatiſfacion or a mendes for all them that repēte, beleuynge the truth of God, and ſubmittinge thē ſelues vnto his ordinaūces both for the ſynne that they do, haue done, and ſhall do. For ſinne we throughe frayelte neuer ſo ofte, yet as ſone as we repente and come in to the ryght waye agayne, and vnto the teſtamente whyche God hath made in Chriſtes, bloode, our ſynnes waſte awaye as ſmoke in the wynde, and as darkenes at the commynge of the light. In ſo moche that who ſoeuer goeth aboute to make ſatyſfacyon for hys ſynnes to God warde, ſaynge in hys hart, thys moche haue I ſynned, thys moche wyll I do agayne

Chriſt was neyther ſhauē nor ſhorne nor yet anoynted with oyle

He that doth ought to make ſatiſfaccion hath loſte hys parte of chriſtes bloode.

agayne, or thys wyse wyll I lyue to make amendes wyth all, or this will I do to get heauen wythall, the same is an infydele, faythlesse, and dampned in hys dede doynge, and hath lost hys parte in Christes bloode, because he is dysobedyent vnto Goddes testamente, and setteth vp a nother of hys owne Imaginacyon, vnto whiche he will compell God to obeye, Yf we loue God we haue a commaundent to loue our neyghboure also, as sayth Iohã in his Epistle. And yf we haue offended him to make hym amendes, or yf we haue not wherwith, to aske hym forgyuenes and to do and suffre all thinges for his sake to wynne hym to God and to norishe peace and vnyte: but to God warde Christ is an euerlastinge satisfaccyon, and for euer sufficient.

To our neyghbour make we amẽdes.

Christ whan he had sulfylled his course, annoynted hys Apostles and Discyples wyth the same spirite, and sent them immendiately forth without all maner disgysynge lyke other men also, to preache the attonement and peace whyche Christe had made betwene God and man, as Paule boasteth him selfe euery where, Christ (saythe he) sent me to preache the Gospell .i. Corint. i. And I receyued of the Lorde, that whiche I delyuered vnto you. i. Co. xi. And

The Apostles ware neyther shauẽ nor shorne nor annoynted with oyle.

The Apostles wa-

re ſent of Chriſt with lyke auctoryte.

Galathians. i. I certifye you bretheren that the Goſpell whyche was preached of me, was not after the maner of men (that is to ſaye, carnall or fleſchely) neyther receyued I it of man, neyther was it taughte me, but I receyued it by the reuelacion of Jeſus Chryſte. And Galathiãs. ii. He that was myghty in Peter in the Apoſtleſhyp ouer the circumciſion, was myghty in me amonge the Gentyles. And alſo in John the twentye Chapter. Chryſte ſente them forthe indifferently and gaue them lyke power. As my father ſente me (ſayth he) ſo ſende I you: that is to preache and to ſuffer as I haue done, and not to conquere Empyres and Kyngdomes and to ſubdue all temporall power vnder you wyth diſgyſed ypocriſye. He gaue them the holy gooſt to bynd and to looſe, as thou ſeeſt: and afterward he ſent forthe Paule wyth the ſame auctorite, as thou ſeeſte in the Actes. And in the laſt of Mathew ſayth he: all power is geuen me in heauen and in earthe, goo therfore and teache all nacyons Baptizynge them in the name of the father and of the ſonne and of the holy gooſt, teachinge them to obſerue whatſoeuer I commaunded you. The auctorite that Chriſte gaue them was to preache, yet not what they wold Imagẽ, but what

The office of prieſtes.

he

he had commaunded. And to the intent that they shuld be manfull: not shrinke in theyr office for anye persecutyon or trouble, no not for the death. Lo sayth he, I am wyth you alwayes, euen vnto the ende of the worlde. He sayde not I go my waye and here is Peter James or Johan in my steade (as our Bishoppes Parsons and Vycars doth nowe set theyr suffraganes and paryshe prestes) but sent them euery man to a condyte countrey, whether so euer the spyrite caryed them, and went wyth them hym selfe.

Thus after Chryste had sente forth them, after the same sorte the Apostles ordeyned no man, but those men annoynted wyth the same spirite: one to preache the worde of God, whome we call after the Greke tonge a Byshoppe or a preyste, that is in Englyshe an ouerseer and an elder. How he was annoynted you reade. 1. Timoth. iii. The Byshoppe or preiste muste be vauteles, the husbande of one wyfe (Many Jewes and also Gentiles that ware conuerted vnto the fayth, had at that tyme dyuerse wyues, yet ware not compelled to put any of them awaye, whyche Paule because of enlample wolde not haue preachers to do, for almuch as in Chryste we returne agayne vnto the

Bishoppe an ouerseer.

Those preachers that the Apostles ordeyned chose

ware not anoynted with oyle

fyrst ordinaunce of God, that one man and one whoman shulde go to gether) he muste besobre, of honest behaueoure, honestely appareled, herberous (that is ready to lodge straungers) apte to teache, no dronkarde, no fyghter, not geuen to fylthy lucre, but gentle, abhorringe fyghtinge, abhorrynge couetcousnes, and one that ruleth hys owne houshold honestely, hauynge chyldren vnder obedience with al honestye. For yf a man can not rule hys owne house, how can he care for the congregacyon of God? He may not be youge in the faythe, or as a man wolde saye an novyce, lest he swell and fall into the iudgement of the euell speaker, that is, he may not be vnlerned in the secretes of the faythe. For suche are at ones stob burne and headstronge, and set not a lytle by thē selues. But alas we haue a boue a thousande Prestes that knowe no more scripture then is wrytten in theyr portasses, so that amonge them is he counted very well lerned that cā turne to his seruice. He must be well reported of them that are without, lest he fal in to rebuke and in to the snare of the euyll speaker, that is, lest the infydels whyche yet beleue not, shuloe be hurte by hym and dryuen from the faythe, yf a man that ware defamed were made

God sende this oyle ones amonge our shepe herdes.

heade

heade and ouerseer of the congregatyō.

He must haue a wyfe for .ii. causes one that it may thereby be knowen who is mete for the rowm. He is vnapte for so chargeable an office whiche had neuer housholde to rule. A nother cause is, that chastite is an exceadynge seldome gyft and vnchastite exceadynge perelous for that degre. In asmoche as the people loke as well vnto the lyuinge as vnto the preachinges are offended at ones if the lyuing dysagree and straight way they fall from the fayth and beleue not the worde.

Prestes ought to haue wyues and why.

This ouerseer because he is taken from hys owne busynes and laboure to preache Goddes worde vnto the parysshe, hath right by the autorite of the worde to chalenge an honest lyuyng of the parryshe lyke vnto one of the bretheren, and therewith ought he to be contente. As you maye rede in the Euangelistes and also in Paule. For who wil haue a seruaunte and wyl not geue hym meate, drynke, and rayment and all thinges necessarye? Howe they wolde paye hym, whether in money or assygne hym so moche rēte or in tythes as the maner is now in many countrees was at theyre lybertye. But as for suche Bishoppes and prestes as preache not or as preach any other thyng than

What the Prestes dutye is to do, & what to haue

the

the pure word of God, can by no sleight or tytle of the Gospell chaleng any thinge of their parysheners. Neither ar they sente of Christe, nor yet chosen of hys Apostles: but seruauntes of the beaste whose marke they beare, whose worde they preache, whose lawe they mayntayne cleane against Goddes lawe, and with theyr false sophystrye geue hym greater power than euer gaue God to his sonne Jesus Christe, or Christe to anye of hys, dereliye beloued Apostles.

Deacon what it signifieth and what is his office.

Lykewyse in euerye cõgregacyon chose they a nother after the same ensample and euẽ so annoynted, as it apereth in the sayde Chapiter of Paule, and Actum .vi. Whome after the Greke worde we calle Deacone, that is to saye in Englishe, a seruaunte or a mynyster, whose office was to helpe and to gather vp his dutye, and to gathere for the poore of the parishe whiche war destytute of theyr frendes and coulde not worke. Upon the sayntes dayes, namelye, suche as had suffred deathe for the worde sake, came men together in to the churche and the Preest preached vnto them and exhorted them to cleue fast vnto the worde, and to be stronge in the faythe, and to fyght agaynst the powers of the worlde, withe sufferinge

for

for their faythes sake after the ensam-
ple of the sayntes. And taught them not to beleue in the sayntes and to trust in theyr merytes and to make Gods of them: but toke the sayntes for an exam ple only, and prayed God to geue them lyke faythe and trust in hys worde and lyke strength and power to suffre therfore, and to geue them sure hope of the lyke to come. And vpon suche dayes as we nowe offre, so gaue they euery man hys porcyon accordynge to hys a bylyte and as God put it in hys harte to the mayntenaunce of the Prest, Deacon, and other common mynisters and of the poore, and to fynde lerned men to teache, and so forthe. And all was put in the handes of the Deacon, as thou mayeste see in the Hystoryes. And for suche purposes gaue men landes after warde to ease the paryshes and made hospytals, and also places to teache theyr chyldren and to bryng them vp and to nurtoure them in Gods worde, whyche landes our sturdy Chanons of cathedrall churches and Chauntrye Prestes dothe nowe deuoure. The lorde graunt that they may ones be turned to theyr ryght vse.

Sayntes ware not yet Gods

Why landes were geuē vnto spirituall officers before we fell from the fayth.

The nynthe Chapter.

In

An Antithelis, betwene the lerninge of Christes Apostles and the Bysshoppe of Rome: of bothe theyr doctrines.

Antichriste of a nother maner hath lerte forthe hys disciples, these false anoynted of which Christe warneth vs before that they shulde come, and shewe false miracles and wonders, euen to bringe the very electe out of the waye, yf it were possible. He anointeth them after the maner of the Jewes, and shaueth them and shoreth them after the maner of the heythen Prestes which serued the Idoles He sendeth them forthe not with false oyle onely, but with false names also For compare theyr names vnto theyr dedes and thou shalt fynde them false. He sedeth them forth as Paule prophesyed of them. ii. Thessalonien. ii. with lyeng sygnes and wonders. What signe is the anoyntinge? that they be full of the holy ghost. Compare them to ỹ sygnes of the holy goost which Paule rekeneth and thou shalt fynde it a false signe. A Bishope must be faultlesse, the husbād of one wyfe. Nay sayth the Bishope of Rome the husbande of no wyfe, but the holder of as many whores as he listeth

False anoynted.

False names.

No wyfe but an whore.

God.

God commaunde all degrees (yf they burne and can not lyue chast (to mary, The Byshoppe of Rome sayth yf they burne let them take a licēce for a whore and put her awaye when they are olde elles as our lawears saye, si non caste tamen caute, that is yf ye, lyue not chaste, se ye cary clenely and playe the knaue secretly. Herberous, yea to whores and baudes, for a poore man shall as sone breake hys necke as his fast withe them but of the scrappes and wythe the dogges, whan dyner is, done Apte to teache and as Peter saythe .i. Peter. ii. redye alwayes to geue answere to euerye man that askethe you a reason of the hope that ye haue and that withe mekenes. Whyche thinge is sygnyfied by the bootes which doctours of diuinite are created in, because they shulde be redy all wayes to go throughe thycke, and thynne to preache Goddes worde, and by the byshoppes two horned myter, whyche betokenethe the absolute and perfecte knowleage that they ought to haue in the new testament and the olde. Be not these falsesygnes? For they beare onely and teache not.

Oh knauery.

Bootes

Miters

Cyte thē.

Yea sayth the Bishoppe of Rome yf they will not be ruled cyte thē to appere and pose them sharpely, what they

Pose thē

holde

holde of the ceremonyes, of confeſſion, of prayenge to ſayntes, of the maſſe for the quycke and the deade, and ſuche lyke creatures of our moſte holy fathers. If they myſſe in any poynte, make here tikes of them, and burne them. If they be of myne annoynted and beare my marke diſgraſſe them, I wolde ſaye diſgraduate them and (after the example of noble Antiochus. ii. Mach. vii.) pare the crownes and the fyngers of the, and tormente them craftely, and for very payne make them denye the truthe. But now ſaye our Byſchoppes, becauſe the truthe is come ſo farre abrode & the laye people begynne to ſmell our wyles, it is beſt to oppreſſe them with crafte ſecretely and tame them in pryſon: yea let vs fynde the meanes to haue them in the kynges prylon and to make treaſon of ſoch doctrine: yea we muſt ſtere vp ſome warre one where or a nother to bringe the people in to a nother ymaginacyon. If they be gentyll men abiure them ſecretely.

Make them here tikes.

On the holy dayes whythe were ordayned to preache Goddes worde, ſette vp longe ceremonyes, longe matenſes, longe maſſes, and longe euenſonges, and all in laten that they vnderſtonde not, and rolle them in derkens, that ye maye lede them whether ye will

All in latyne Rolle them.

And

And lest suche thynges shoulde be tedyouse, synge some, saye some, pype some synge the belles, and lulle them, and rocke them a slepe. And yet Paule .ii. Corinthi .xiiii. forbyddeth to speake in the Churche or congregacyon save in the tonge that all vnderstande. For the laye man thereby is not edyfied or taughte. Howe shall the laye man saye amen (saythe Paule) to thy blessynge or thankes geuynge, when he wotethe not what thou seyest? He woteth not whether thou blesse or curse.

Synge Kynge

What then sayth the Bysshoppe of Rome, what care I for Paule. I commaunde by the vertue of obedyence to reade the Gospell in Latine. Let them not praye but in Latyne, no not theyr Pater noster. But thankes be to God that is well amended here in England yf anye be sycke, goo alle and saye them a Gospell and all in Latyne: yea to the very corne and frutes of the felde in the procession weake, preache the Gospell in Latyne. Make the people beleue that it shall growe the better &c. Oh moste wretched ypocrytes: It is verely as good to preache it to swyne as to men (yf thou preach it in a tonge they vnderstande not. How shall I prepare my selfe to Goddes commaundementes? Howe shall I be thankfull to

Saye the a gospell

holde of the ceremonyes, of confession, of prayenge to sayntes, of the masse for the quycke and the deade, and suche lyke creaturs of our moste holy fathers. If they mysse in any poynte, make here tikes of them, and burne them. If they be of myne annoynted and beare my marke disgrasse them, I wolde saye disgraduate them and (after the example of noble Antiochus. ii. Mach. vii.) pare the crownes and the fyngers of thē, and tormente them craftely, and for very payne make them denye the truthe. But now saye our Byshoppes, because the truthe is come so farre abrode & the laye people begynne to smell our wyles, it is best to oppresse them with crafte secretely and tame them in pryson: yea let vs fynde the meanes to haue them in the kynges pryson and to make treason of soch doctryne: yea we must stere vp some warre one where of a nother to brynge the people in to a nother ymaginacyon. If they be gentylmen abiure them secretely.

Make them here tikes.

On the holy dayes whyche were ordayned to preache Goddes worde sette vp longe ceremonyes, longe matenses, longe masses, and longe euensonges, and all in laten that they vnderstonde not, and rolle them in derkens that ye maye lede them whether ye wil

All in latyne Rolle them.

And lest suche thynges shoulde be tedyouse, synge some, saye some, pype some rynge the belles, and lulle them, and rocke them a slepe. And yet Paule .ii. Corinthi .xiiii. forbyddedth to speake in the Churche or congregacyon saue in the tonge that all vnderstande. For the laye man thereby is not edyfied or taughte. Howe shall the laye man saye amen (saythe Paule) to thy blessynge or thankes geuynge, when he wotethe not what thou seyest? He woteth not whether thou blesse or curse.

Synge
Ryngē

What then sayth the Byshoppe of Rome, what care I for Paule. I commaunde by the vertue of obedyence to reade the Gospell in Latine. Let them not praye but in Latyne, no not theyr Pater noster. But thankes be to God that is well amended here in England Yf anye be sycke, goo also and saye them a Gospell and all in Latyne: yea to the very corne and frutes of the felde in the processyon weake, preache the Gospell in Latyne. Make the people beleue that it shall growe the better &c. Oh moste wretched ypocrytes? It is verely as good to preache it to swyne as to men (yf thou preach it in a tonge they vnderstande not. How shall I prepare my selfe to Goddes commaundementes? Howe shall I be thankfull to

Saye thē
a gospell

Chryste for hys kyndnes? Howe shall I beleue the truth and promyses whyche the God hathe swore, whyle thou telest them vnto me in a tonge whyche I vnderstande not? What then sayd my Lorde of Cantorbury to a preiste that wouide haue had the newe Testament gone forthe in Englysshe. What (sayde he) woldeste thou that the laye people shulde wete what we do?

What quod my lorde of cauntorbury

No fyghter, whyche I suppose is sygnyfyed by the Crosse that is borne before the hye Prelates, and borne before them in processyon. Is that also not a false sygne? What realme can be in peace for suche turmoylers? What so lytle a Parysshe is it, but they wyll pycke one quarell or a nother wyth the other for some sypples, cresome, or candell, other for one tryfle or other, and cyte them to the arches? Traytours they are to all creatures and haue a secrete conspyratyon betwene them selues. One crafte they haue to make many kyngdomes and small, and to norysshe olde tytles or quarels that they may euer moue them to warre at theyr pleasure, And yf muche landes by any chaunce, fall to one man, euer to caste a bone in the waye, that he shall neuer be able to obtayne it, as we nowe se

The crafte of the prelates

in the Emperoure. Why? For as longe as the kynges be small, yf God wolde open the eyes of anye to set a reformacyon in hys realme, then shoulde the Bysshoppe of Rome interdicte hys londe and lende in other Princes to conquere it. Interdite

Not geuen to fylthy lucre, but abhorrynge couetousnes. And as Pete saythe .i. Petri. v. Takynge the ouersyghte of them not as thoughe ye were compelled therunto: but willingly. Not for desyre of fylthy lucre, but of a good mynde: not as thoughe ye were lordes ouer the Parysshes .rc. O Peter Peter thou waste to longe a Fysscher, thou waste neuer broughte vp at the arches, neyther waste mayster of the rolles, nor yet Chaunceler of Englande But they are not contente to folow the, but wyll raygne ouer kynge and Emperoure, and the hole earth: and calenge auctorite also in Heauen and in Hell. It is not ynough for them to raigne ouer all that are quycke, but haue created them a Purgatory, to raygne also ouer the deed: to haue one kyngdome more then God hym selfe hadde. Thys abhorring of couetousnes is sygnyfied as I suppose by shauynge and shearynge of theyr heare, that they haue no superfluyte But is not thys al-

Wherin-ge what it signifyeth.

to a false lygne? Yea verely it is to the a remembraunce to shere and shaue, to hepe benefyce vppon benefyce, promocyon vpon promocyon dygnite vppon dygnite.

Thus they as vnfacyable beastes not vnmyndful why they were shauen and shoren, because they wyll stande at no mannes grace, or be in any mannes daunger, haue gotten in to theyr owne handes, fyrste the tyte or tenthe of all the realme.

Marke well howe many personages or vycarages are there in the realme whyche at the leste haue a ploughe lande a pece. Then not the landes of Bysshoppes, cathedrall churches, sumptuous Coleges, Chauntryes, and frechapels.

Frechapell.

Belydes all thys, howe many chaplaynes do Gentylmen fynde at theyre owne cost in theyr houses? Howe many lynge for soules by testamētes. Thē the prouynge of testamentes, the prayse lynge of goodes, the Bysshop of Cantorburies prerogatiue. Is that not mocket hrough the realme in a pere? Four offeryng dayes, and preuy tythes. Ther is no seruaunte but that he shall paye somewhat of hys wages. None shall receyue the body of Christe at Ester, be he neuer so poore a begger, or neuer so yonge

Testamētes.

Offerynges.

yonge a lad or mayde, but they muste paye somewhat for it. And yet what parsone or vycare is there that wyl forget to haue a pygyn house to pecke vp some what bothe at sowyng tyme and at herueste when corne is rype. They wyll forget nothynge. No man shall dye in theyr dette, or yf any man do, he shall pay it when he is deed. They wyl lose nothynge. Why? It is Gods, it is not theyrs. Then bedrolles, then crysome, chyrchynges, banes, weddynges, offerynge at weddynge, offerynge at buryenges, offerynge to ymages, offerynge of waxe and lyghtes whyche come to theyr vauntage agaynst the kynges cōmaūdemente, besyde the supersticious waste of waxe in torches and tapers throughe oute all the londe. Then brotherhedes & suche other lyke. What gette they also by confession? Yea and many enioye penaūce to geue a certayne for to haue so many Masses sayde, and desyre to prouide a chapplayne thē selues. Soule masses, diriges, moneth-myndes, yeare myndes, alsoulday, and trentales. The mother churche and the hye altare muste haue somewhat in euery testamente. Offeringes at preistes fyrst masses. The halowenge or rather coniurynge of churches, chapels, altares, charnell houses, super altares, cha-

Confession.

lice, vestimentes and belles. The boke bell, candelstycke, organes, chalice. vestimentes, copes, altare clothes, syrpleses, towels, bascens, euars shyp senser, and all maner ornamētes must be foūde them frely, they wyll not geue amyte therunto. The person shereth, the vycare shaueth, the paryshe preiste polleth scrapeth, and pareth, we lacke but a bocher to pull of the skynne.

Person
Vycare
Paryshe
Preste.

What gette they by theyr lawe in a yeare at the arches? What get the commyssaries and Officials with theyr sōners and appareters by bawdry in a yeare? Besydes thys, many of the paryshe preistes who to please theyr commyssaries and officials doo open vnto them the confessiō of the richest of their parishes. Whom the cyte preuely and lay to theyr charges secretlye. Whan they desyre to know theyr accusers, nay (saye they) come and laye youre hande vpon the boke, and we shall fynde proues ynoughe, and see that ye forswere not youre selfe, for yf ye doo we wyll handle you to the example of all other. By thys meanes do they wrynge theyr purses and make them to droppe so lōge as there is a peany in them.

Lay your hāde vpō the boke.

What other thynge are these in a realme saue horsleches and euen very magot-

magottes, cancres and caterpyllers, whyche deuoure no more but all that is grene, and those wolues whyche Paule prophecyed shulde come and shulde not spare the flocke. God amende them

Finis.

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